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Vol. VII.—No. 22.—Whole No. 179.

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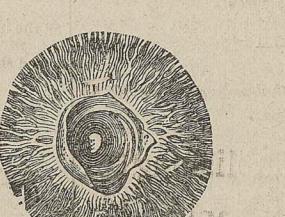
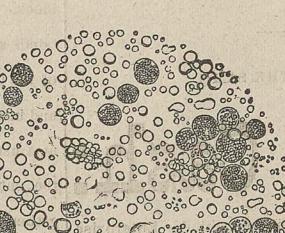
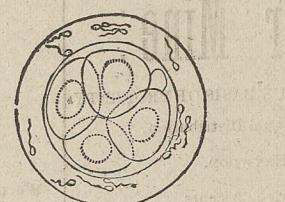
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Gen. Ep. James, v. 1.

INDUSTRIAL CONGRESS.

SIGNIFICANT MEETING AT ROCHESTER.

Reported by A. Briggs Davis.

The second session of the Industrial Congress of the United States commenced in Trades' Union Hall, Rochester, April 14, and continued four days. This body, it will be remembered, is composed of delegates from all departments of organized labor in this country, and as such the Congress must take rank as the most important gathering of modern times. Representing nearly 600,000 organized workingmen, the meeting for consultation of 63 delegates from the Trades' Unions of the country at this particular crisis is an event of great importance to the labor element. The President, Robert Schulling, of Ohio, in his opening address, set forth in a most impressive manner the present position and prospects both of labor and capital, and dwelt upon the fact that the issues were becoming better and better defined by the aggressions of capital. He came down with force upon the press of the country for its cowardice, treachery and indifference, and stated that out of 300 papers to which he had sent a circular requesting publication, but a single one, a small German paper in Peoria, Ill., condescended to publish it. He recommended the establishment of daily labor papers in all cities where there were none. Of the labor press he spoke praiseworthy, and especially so of the *Workingmen's Advocate* of Chicago.

There were present delegates from both the Industrial Brotherhood (A. Warner St. John) and the Sovereigns of Industry (W. H. Earle), of Massachusetts. Both these gentlemen made feeling and forcible appeals to the Congress to incorporate the distinctive features of their organizations in the Constitution of the Congress. But there was an evident jealousy of priority or of importance on the part of many of the delegates. As important as seemed the consummation of a harmonious union in their fight with monopoly, these jarring and jealous delegates seemed bent on precipitating the Congress into unprofitable bickering, and charges of untruth and ambition were brought against Mr. Earle, who sought to effect a working union with the Congress.

To the infinite credit of Mr. Earle, your reporter feels called upon to say that his speeches before the Congress, at the mass meeting and elsewhere, were models of force, earnestness and candor, and I doubt not made him lots of staunch friends and followers. In its declaration of principles, the Congress gave no uncertain sound, and on the passage of the Inflation Bill by the United States Senate and House, the Congress unanimously passed a resolution denouncing the measure as in the interest of the bankers and monopolies, styling it "The sum of all villainies." The resolution was afterward telegraphed to the national authorities at Washington. Among the resolutions was one recommending aid to the thousand suffering miners of the West.

On this point Mr. John Siney, President of the National Association of Miners, gave in a closing speech some facts of a startling nature, which brought tears to many an eye. He stated that in consequence of a general movement to organize among the miners, the "bosses" had pretty universally turned down the screws still more heartlessly, till at this moment fully ten thousand miners of the West and South were actually suffering for the bare necessities of life. Mr. Siney is a Scotchman, and a man of sound brain, direct, of great power as a speaker, and his words left an impress not soon to be forgotten. In fact, taken as a whole, the Industrial Congress is composed of the soundest heads and best hearts in this nation; and one is impressed with the power which lies at the backs of these stalwart sons of toil which, once aroused, can and no doubt yet will "shake the pillars of the commonweal" in the event of an actual rebellion. And really the cloud blackens and the thunders nearer roll of that final clash of the moral elements which portends. There is now little hope that the great bone and sinew of the nation can stave it off—the blind Samson has awakened a little too late. Certain stragetic movements on the part of the auto-

crats of Wall street and London might change the character of this government in a day. But the gathering *en masse* of the representatives of labor must have impressed the said autocrats with the toughness and elasticity of the element they expect to crush and subjugate. On Thursday evening, April 16, a grand mass meeting was held in the City Hall, at which powerful and enthusiastic speeches were made. Of the state of feeling in Rochester among the working people I am sorry to have to speak unfavorably. There is a general apathy which is anything but cheering to those who are so earnestly urging on the advance. Although the Congress has been three days in session—certainly the most important body of representatives ever convened in Rochester—the fact only called out an audience of a few hundred, the hall being far from crowded, and not a solitary female in it at that. Indeed, the Congress pretty generally ignored "the subject sex" all through its deliberations.

Mr. Horace H. Day, of New York, it is true, tried to include the wrongs of women in his speeches and resolutions, but he was speedily called to order and "question" had to be called to choke off discussion. Several members were determined to beg the question of woman suffrage, and the bare allusion to women in any political capacity caused a flutter among the delegates. Though there is an order called the Daughters of St. Crispin, composed of working women in this city, none of them were present, and so far as I know, only three women were at any time attendant on the sessions. Two of these were Susan B. Anthony and Mrs. L. C. Smith, of Rochester, each of whom by invitation of the Congress, made brief remarks at the closing session. Despite the jealousies which precluded a dispassionate consideration of some most momentous questions, it is my opinion that this body will eventually unite with the Patrons of Husbandry, and also with the Sovereigns of Industry, who are a growing power in N. E. Three gentlemen of the order were present, Mr. Earle, Pres. of National Council, Mr. A. H. Kendall and Mr. Powers, of Conn. The Rochester press treated the Congress with distinguished respect and reports were full and candid, but no editorial appeared after the first day; this was to be expected. Important reports on hours of labor and on labor statistics were submitted, the former of which I herewith present:

1st. In consideration of the great moral and social advancement of the producing classes, experienced since the general adoption of the ten hour system, we declare ourselves emphatically in favor of the further reduction of the hours of labor from ten to eight. Every rational mind must admit that the astonishing improvements in machinery, and even the spread and progress of civilization, are, to a large extent, attributable to a reduction of the daily hours of labor to ten, and that the additional leisure time for workingmen means an increased opportunity for mental culture and social improvement.

2d. We are also opposed to the system of working overtime, it being an injury to the individual as well as to the trade at which he is employed; and we maintain that an employer by inducing or compelling men to work overtime commits an act of inhumanity.

3d. We are opposed to the practice of doing piece-work, such practice being detrimental to the best interests of the workingman and a great obstacle to our cause.

4th. We are opposed to the practice of working on Sunday; that day should be a day of rest and the time of the workingman at his own disposal, and therefore recommend,

5th. That as factory operatives, the employees of steam and horse railroad companies, saloons and places of amusement, clerks in stores and others can only secure the reduction of their excessive hours of labor by effective legislation, such steps be taken to obtain it through proper channels—namely, the national, state and municipal governments.

6th. We would recommend that the contract system be abolished on all national, state and municipal works under control of the government, and that the Secretary of the Treasury and of the Navy and other officers be held responsible for any violation of the Eight Hour Law, and that they be especially instructed by Congress to employ all workmen through the agency of their respective departments.

7th. We also recommend that this Congress censure Gov. Booth, of California, for vetoing the Twelve Hour Bill, which was passed in the interest of labor and at the request of the railroad employees of that State.

8th. We also recommend that this Congress instruct the delegates to hold mass meetings on May 18, 1874, to assist in securing the establishment of the principle of the reduction of the hours of labor.

SOCIALISTIC.

FREE-LOVE CONTROVERSY CONTINUED.

LETTER FROM HENRY JAMES.

S. P. ANDREWS, Esq.:

Dear Sir—My letter of December, 1872, was not designed for publication, as is obvious upon the face of it, and I regret that my friend Mr. R. should have been so inconsiderate as to print it without consulting me. Had it been intended for publication I should have modified its phraseology in more than one respect. It was written in the confidence of friendship, and betrays a latitude of expression permissible only to such confidence. My sole conscious purpose in writing it was to characterize two rival doctrines, and I should have abhorred to reflect injuriously upon the supporters of either doctrine, least of all the unfashionable one. For while multitudes of equally sincere people may be found doubtless arrayed on either side of this controversy, there can be just as little doubt that sincerity in your direction costs a good deal of thoughtless opprobrium, while in mine it wins a good deal of equally thoughtless popular applause; and sincerity that forfeits one's personal consideration will always argue a higher manhood than sincerity that attracts it. It is more than a duty, it is a pleasure, to admit all this; but I repeat that my difference with you is primarily intellectual and only derivatively personal.

Your doctrine—if I understand it—is twofold, namely: (1) *First*, that men are *de jure* exempt from outward liability, which is liability to other men, for the indulgence of their appetites and passions; (2) *Second*, that they are *de facto* exempt from all inward liability for such indulgence, or liability to their own distinctive nature as men. In other words, you hold that I am not only under no conventional obligation to control my passions, no obligation imposed by outward law, but also under no natural obligation to that effect, no obligation imposed by my essential human quality. To say all in a word: You hold man to be his own law in respect to his passions, as well as in respect to his actions; provided of course that he doesn't wound his own ideal, or violate good taste.

(1) Thus your doctrine has both a negative or implicit force, as addressed to the making *marriage* free by progressively enlarging the grounds of divorce; and (2) a positive or explicit force, as addressed to the making *love* free, by denying its essential subordination to marriage.

Now I wholly agree with your doctrine on its negative merits (1), or in so far as it teaches man's *rightful insubordination to other men* (1); and I wholly disagree with it on its positive merits, or in so far as it teaches his *actual superiority to his own nature* (2).

(1) First as to the point in which we are agreed. I am not responsible to my fellow-man for the exercise of my appetites and passions, because on my passive side, the side of appetite and passion I am not free, but in palpable bondage to my constitutional necessities, to my finite organization, or my mineral, vegetable and animal subsistence. And responsibility is the attribute not of a bondman but a freeman. I remain doubtless for a long while unconscious of my bondage, because in the infancy of my career I have at most only a traditional and not an experimental knowledge of my true spirituality of nature, and hence am sure to identify myself with my organization, or look upon its proper life as my own. But my intellectual day does eventually break, and I then perceive with mingled awe and disgust, that what I had hitherto reckoned to be freedom and life, was all the while a cunningly disguised slavery and death. The truth is so, however, whether I perceive it or not. I am *outwardly free* only to *act*, not to suffer or to be acted upon; so far accordingly as I am a subject of this latter or passive freedom, *this freedom to suffer or to be acted upon*, my life is not outwardly but altogether *inwardly* constituted or energized, and disdains any outward responsibility. Thus I may experience love to any extent my temperament enjoins or allows; but so long as I commit no overt act of hostility to marriage, no one has a particle of right to complain of me. To the entire compass of my passionate life or organization I am the subject not of any outward or moral law, but of an inward or spiritual law exclusively, a law which is one with my race or nature, and determines all the issues of my destiny; and however properly therefore it may upon occasion subject me to my own unfavorable judgment, it at all events renders me superior to the judgments of other people.

And this brings us to our point of disagreement.

(2) I am outwardly free to act, for my physical organization and environment render me so; and being free I am properly responsible to others for the use I make of my freedom in their direction. They accordingly insist that I exercise my freedom of action within the limits of a discreet regard to their persons and property, under pain of forfeiting their good will, or incurring their acute resentment. Thus my freedom of action is essentially *limitary* not *absolute*. It is limited by my sense of justice, commonly called *conscience*, or the sentiment of duty I feel toward my fellow-men. The limitation is often practically inconvenient, is often indeed very painful; but it can be persistently resisted only at the cost of my spiritual manhood, only at the cost of my personal degradation below the level not merely of humanity but of brute nature, and my assimilation to devils.

Evidently then my *personal freedom*—my freedom of *action*—is not in itself a thing to be proud of. It is at best a purely finite, that is to say, moral or voluntary freedom, consisting in my ability to obey or disobey an outward law, and realize, if I please, a certain mid-career, a certain earthly success, in conciliating the warring extremes of heaven and hell, or duty and inclination; and its ideal consequently in human character is prudence or worldly wisdom. Now how do you account for this inveterate finiteness of the human personality? Why should my personal freedom, my conscious selfhood, confess this essentially *limitary* quality? The fact seems to me wholly unaccountable but in one way, and that is on the principle that my personal life or consciousness is *essentially subservient* to a higher because spiritual or divine life in my nature identical with what we call *SOCIETY* among men; and is contingent therefore for its character upon the measure of practical obedience or disobedience I pay to the *social* spirit. I call this higher life *God's life* in my nature, as opposed to the life I feel in myself and call *mine*, because I manage to realize the one only so far as I mortify the other. That is to say, I give up my outward life or freedom, which is my freedom to act from myself as a centre, or to consult only what makes for my worldly welfare, and I find as I do so an inward life—a spiritual freedom—making itself over to me, which is unspeakably satisfying, which is in fact so unlike everything I have hitherto called *my life*, that I cannot help pronouncing it literally divine and infinite. I dare not call this life *mine* of course any more than *yours*, since it is a life in our *nature* exclusively, and not in ourselves; and yet it is so intimately near and precious to me as to make my own proper life (and yours) seem utterly worthless and odious in the comparison.

Now what is the warp upon which this life of God in our nature—that is, in you, and me, and all men quite equally—is woven? I do not hesitate to say: the warp of *suffering*. Not voluntary suffering, or suffering for suffering's sake, of course, which is mere hypocritical or dramatic suffering—the base counterfeit coin of the flesh which the Roman Catholic or other pietist pays to his idol in lieu of the pure gold of the spirit, when he would inspire it with a favorable conceit of his own merit—but rational or helpless suffer-

ing, originating in what used to be called a conscience of sin, meaning thereby a hearty contempt of one's-self, and inflamed by the endless labor it costs to get away from that self, or live down the monstrous superstition of a possible personal worth or private righteousness in us.

Of course every one must here bear witness for himself alone. We are now dealing with the realm of our inward being—of our true freedom or individuality—where we dwell in direct contact with the highest, and disallow all mediation. But I do not hesitate to affirm for myself that I experimentally know no freedom but that which is here indicated as pure human, being a freedom of illimitable inward disgust with my own and if need be every man's personal pretensions. I relish my moral or outward freedom, my freedom of finite action, as much as any man. I relish it so very much indeed that I doubt not it would soon run my head into a noose, if it were not perpetually belied by this more living or spiritual freedom within. The two things cannot co-exist in the same bosom but as substance and shadow, life and death. The one sensibly finites me, the other expands my consciousness to infinitude. The more I prize my moral freedom, or freedom of outward action, and identify myself with it, the more my life is finited or concentrated upon my petty person. The more I prize my spiritual freedom, or freedom of inward reaction, and practically identify myself with it, the more my life is infinitized or socialized, until at last it becomes so transfigured into universal dimensions, as to make me feel myself almost sensibly blent with the life of my race or nature, which is God.

Understand me. The distinctive badge of our nature hitherto has been passion not action, suffering not enjoyment, in order to base a truly human consciousness in us, or separate us from the animal. Rather let me say it has been *action inspired by suffering*, since our natural infinitude or divinity has been almost wholly swamped in our mineral, vegetable, and animal beginnings; and has only come to consciousness in the person of one man in history, who yet realized in such amplitude its power to sanctify all men, that he could say to a petty thief who shared his cross: *This day shalt thou be with me in paradise.* In short passionate and not rational action has been the inevitable law of human life, the indispensable condition of its eventual extrication from the mud and slime of its finite maternity. Thus no man has been great in history, with a truly *human* greatness, who has not won his way to it through suffering; that is, by painfully subjugating the rampant hell of his merely *personal* ambition and aspiration to a tranquil inward heaven of just and equal relations with his fellow-man. And to be blind to this great fact is to be blind in my opinion to the total Divine worth and significance of human nature.

Now it is precisely here as it seems to me that your doctrine avouches its signal incompetency as a law of human life. The doctrine stamps itself indeed fundamentally vicious, in that it utterly ignores this profound subserviency which what is personal or particular in us has always been under to what is human or universal; and so practically subverts our natural dignity, or declares it undivine. You conceive—such at least is the logic of your position—that our appetites and passions are a *direct* Divine boon to us, intended to enhance our personal enjoyment and power, and to that extent relieve our existing prison-house of its gloom. I deny this with all my heart. I am persuaded that they are given to us in no positive interest whatever, as they are given for example to the animal to constitute his feeble all, but in a distinctly *negative* interest, or with a view to disgust us with our prison-house, or finite heritage, and stimulate us to demand a new birth more consonant with our spiritual or race-traditions. Thus I can't for the life of me figure to myself what *free love* means, unless it be one of two things: either, 1. A freedom to love promiscuously, which is a mere speculative freedom equivalent to lust, and therefore disowned by the universal human heart; or else 2. A freedom to desecrate love, or reduce it to animal proportions, by divesting it of an exclusively marriage-hallowing. But no man, least of all a man of your great sense and decency, will contend for the former alternative; so that the latter alone needs to be considered.

COMMENTS AND REPLY,
BY STEPHEN PEARL ANDREWS.

The courteous, kindly and generous remarks of Mr. JAMES in the opening of the preceding letter, would disarm at once every disposition what might otherwise have existed toward an acrimonious criticism of his views. It is far more congenial to my feelings to enter upon the ground of mutual investigation in the common field of the search after truth, than to be bandying phrases or hunting for pungent weapons of verbal offense to be hurled at a supposed enemy; or even to be training the heavy artillery of a crushing logic against hostile intrenchments. Still I do not propose to abandon the advantage of utter frankness which the past relations of MR. JAMES and myself have authorized between us. The *fortiter in re* may, I hope, be retained without, hereafter, any sacrifice of the *suaviter in modo*.

It is a task of no little difficulty to reply adequately to a letter of this kind. Apart from the occult nature, broad scope and intrinsic importance of the subject-matter, and apart from the eminent ability and subtle originality of Mr. JAMES in the treatment of whatever subject he handles, there are great incidental difficulties. His points of view are so transcendental and so original in their transcendentalism, his absence of preliminary definitions (for example he never tells us what he means by marriage), his assumption of a scope of knowledge on the part of his readers which most readers are destitute of, and, finally, his novel and sometimes confusing and almost blindingly brilliant individuality of style, including a system of technicalities peculiarly his own, conspire to make a tangled mass of obstacle. He is one of the easiest of writers to treat adversely and to put conclusively in the wrong, by simply assuming that he means what other mortals would mean by the use of the same language; but one of the very most difficult to treat candidly, and first disinvolve, and then estimate fairly. He is one, therefore, in

a sense, whose amity is more to be dreaded than his enmity. He needs an interpreter when he addresses himself to others than his own admiring acolytes; and I could wish that he had one at hand in whom he might more confidently rely than in me; but, under the circumstances, I must occasionally take the liberty (and I sincerely apologize for doing so) of restating MR. JAMES, in my own words, for the sake of my readers, or of saying to them, in other language, what I understand him to mean. I will add, however, that I have so long and so lovingly pored over his writings, and have been myself so instructed by them, that I feel some confidence in my ability to apprehend him rightly; and that I hold myself completely subject to his correction wherein I may have failed to do so. A writer who talks of *freedom to suffer*, and man's *actual superiority over his own nature*, and underscores these phrases as containing the gist of his thought, needs as friendly an interpretation as Christ's words when he teaches us to *hate father and mother* for the truth's sake. Whosoever wishes to understand may have to labor hard to succeed; and whosoever wishes to cavil may readily do so.

[I also take the liberty to insert numbers indicating paragraphs and subjects in MR. JAMES's letter for ease of reference.]

The second branch of MR. JAMES's definition of what he conceives to be the doctrine of the free lovers, what he calls "our point of disagreement," and which I have marked, where it is severally restated, by the figure (2), is that they—that I, for example—hold myself "exempt from all inward liability" to my "own distinctive nature as man," for the use I make of my passionate nature. Now what he means here to state, I take to be that he supposes me and all those who think with me on this subject, to have cast off deliberately and as an intellectual conclusion, all deference whatsoever to conscience, to our sense of right, or of inherent and essential law regulating the proprieties of conduct, and all deference to the needs or behests of our own superior spiritual natures. I assure our readers (his and mine), with some misgivings as to their ability to credit me, that this is what MR. JAMES does really mean to say. I could not myself believe it upon the strength of any single formal statement, and would have accepted the theory, rather, that I was dull of understanding and did not comprehend him, except that by his reiterations here, and by recurring to his more elaborate presentation of his views in his previously published letter, I am constrained to know that this otherwise sane and even wise writer and thinker, does, in his heart, suppose that bald stultification is the characteristic of a group of philosophers who are not, certainly, in other respects, absolute fools.

It was this sort of thing which in my previous critique I denounced as balderdash. I take back the offensive word and will merely say, that any such supposition as this is merely a figment of the imagination of MR. JAMES. Nearly every word he utters so forcefully and characteristically, although, sometimes, somewhat mystically, of the normal career and graduation of the human character and of society, out of a lower and sensuous life into a higher and spiritual life, is such that I entirely accord with it, affirm it in my teachings from time to time, with all the powers that I possess, and aim to ultimate it by every legitimate means in myself, in those about me, and in society at large. It is for holding and promulgating just these views that I have in the midst of seeming dissention and inability to be myself comprehended by him, ever loved and cherished the noble type of personality which I always gladly recognize in him, and it grieves me more than I can express, that such a man and with otherwise lofty powers of comprehension, could so far misapprehend me as to attribute to me what my nature would prompt me to denounce with him as akin to a doctrine of devils. When people willfully misunderstand me, I sometimes take no pains to explain; and perhaps I have even at times couched my doctrines in such terms, that my assailants should seem to be successfully gratifying their malignity, while I have known that they were biting a file in attacking my positions; but whenever, as now, I am convinced that there is an honest attribution to me of opinions that I and my *co-doctrinaires*, so far as I know, utterly repudiate, I hasten to remove, so far as lieth in me, every possibility of a continued misunderstanding.

What possible ground has MR. JAMES or any body for assuming that I or any set of representative free lovers have ever pronounced in favor of the *emancipation of mankind from their own consciences, from the sense of justice toward all others, or from the claims of their own higher natures?* My understanding of the subjects is that they, of all people, are precisely the champions of those higher mental qualities and states; and, that if they sin at all, it is in their readiness to trust too much to the elevating and regulative potency of just those elements. If we understand ourselves, this is the only quarrel we have with the community at large; and we are the representative people of just those things which MR. JAMES supposes we have cast overboard. His indictment of us is no other than a subtle and highly spiritualized repetition of the same estimate of us and our doctrines, which the common vulgar herd of crude, undeveloped, and themselves merely passionately organized people, attribute to us, in a purely external and unspiritualized way. It holds curiously, the same relation, as a mistake, to the common vulgar blunder of the people, which Swedenborg's, and if I understand him aright, MR. JAMES's idea of marriage holds to the common external legal understanding of it. The blunder of the vulgar public, partly innocent and natural misapprehension, and partly malignant perversion, has long ceased to astonish or disturb me; but the rarefied and attenuated and transcendental mistake of our present learned and acute critic is a psychological curiosity on the one hand, and on other a startling surprise.

Now, the doctrine of free love is not even anti-marriage in the external or legal sense of the term, any more than the doctrine of free worship in our churches is anti-worship; certainly, therefore, it is not anti-marriage in respect to the spiritual conception of marriage entertained by MR. JAMES.

It is simply opposed to the legal imposition of marriage as a uniform and compulsory mode of adjusting the sexual relations of society, and may be said perhaps to be equally opposed to the dogmatic imposition upon all of us, of precisely MR. JAMES's idea, or anybody's idea of spiritual marriage. It is simply and wholly the doctrine of "hands off," or of remitting the jurisdiction of the subject to the parties concerned; of freedom to marry externally and by express contract for those who desire so to marry; of freedom to be married ever so closely and exclusively, in the spiritual sense, for those who believe in it and desire it; and of equal freedom for those who believe in neither, to regulate their love relations in accordance with whatever ideas they do entertain. The doctrine pronounces absolutely nothing with regard to the truth or falsehood of any of those ulterior doctrines, but simply prohibits the interference of anybody with the affairs of others, in this respect, for the purpose of enforcing their own individual or collective beliefs. The whole doctrine of free love is, therefore, rigorously contained in what MR. JAMES defines as the negative side of that doctrine. It has no other side whatever; and upon this side of the subject, MR. JAMES affirms that he is infinitely in accord with us. The other side of the doctrine—what he calls the positive side, and attributes to us—is, as I have previously said, purely a figment of his own imagination, and would be as abhorrent to me, if I recognized it as really existing anywhere, as it is or can be to him.

I have said that free love has no positive side in MR. JAMES's sense. It is a purely negative doctrine, or merely the doctrine of "hands off." This is as true of it as it is of Protestantism, which is negatively a denial of the authority of Rome, but which *may be positively stated* as the right of private judgment in matters of conscience. Every negative doctrine or doctrine of mere freedom may be thus counterstated and thrown into positive form; and, in that sense, free love may be said to have an affirmative side in the assertion of the right to be left free; but this is in no measure what MR. JAMES embraces in his conception of the positive side of the doctrine, which is, namely, the assertion of the supremacy of the lower and material or animal nature over the higher, intellectual and spiritual nature, in the individual and in society at large. The inversion which does place the lower nature above, I abundantly recognize and deplore as an existant fact of the world's history hitherto, and it is the earnest desire to remedy that inversion which makes me a free lover—believing that the complete emancipation of woman would tend especially in that direction; but formulated as a doctrine, and put forth by rational thinkers as something true or desirable, I have never met with it anywhere, and am not aware of its existence. The mere assertion of the right of the individual to decide for himself whether he will subordinate love to marriage, or marriage to love, is neither a denying nor an affirming of the essential subordination of either to the other. It is simply an emancipation of them both, and in equal degree, from anybody's dogmatic and authoritative decision of that question, and is fully covered by that which MR. JAMES holds, in common with us.

I have said that on the whole ground really covered by free love, MR. JAMES announces that he is in full accord with us. But even here he is laboring under some measure of mistake. He more than accords with us. He overstates the doctrine. He believes, apparently, in an unbounded license for those who are under bondage to their own appetites and passions, and holds them exempted from all responsibility, on the ground that they are themselves enslaved to those appetites, and are not, on that account, responsible and accountable human beings. This is to say that they are free, and to be left free, because they are not free—a doctrine to which I can only assent in a transcendental, ethical sense. This doctrine of freedom without limitations, taken as a basis of social regulation, surpasses everything that free-lovers contend for. The doctrine which we affirm is, on the contrary, a doctrine of very stringent and rigorous limitations. It is the doctrine of the freedom of the individual, *only so long as he does not encroach upon the equal freedom of all other individuals.* This doctrine, which is feared as license, is, when examined, found to be a tremendous two-edged sword; inasmuch as while it confers freedom on those who deserve it, it authorizes the rigid constraint of just these inferior natures who are not entitled to it; for it is they, chiefly, who are prone to encroach, and to endeavor to enforce their views and desires upon others. Just those persons, therefore, who MR. JAMES says, with a certain ethical truthfulness, are not responsible, are those whom our doctrine holds to a rigorous accountability. The doctrine which we propound seems to the thoughtless to be a doctrine of license; but it, in fact, tenders freedom only upon terms with which none but the very most progressed natures are competent to comply: upon the terms, namely, of a *profound and reverential regard for the freedom of all others who in turn do not encroach*; and the same doctrine authorizes the most rigorous calling to account and the most desperate fighting, if need be, in respect to all those who fail to come up to the high demands of this chivalric code of mutual peace and amity. MR. JAMES's doctrine, on the contrary, as loosely stated by him, I should pronounce to be a doctrine of real license or authorized licentiousness, if I did not bear in mind that he is hardly ever engaged in discussing the civil and practical and sociological questions about which we are talking, and that he is, as it were, hurried away even when he attempts politico-social and sociological matters, by the impetuosity and soaring of his genius into the empyrean heights of purely transcendental ethics. Freedom with him does not here mean therefore the freedom of the citizen at all; and what he says would not have the slightest practical bearing upon the methods of treating ignorant and aggressive offenders; but he means, I suppose, freedom and bondage in a strictly metaphysical sense as affecting the will.

This whole lower stage of the evolution of mind, in which the appetites and passions are dominant and the intellectual and spiritual nature undeveloped, is what I denominate technically the *naturismus* of mind, whether of the individual

vidual or of the community. The second stage of mental evolution in which, as MR. JAMES so aptly expresses it, "my intellectual day does eventually break," is then what I denominate the *scientismus*; and what MR. JAMES, in his blind technicality, calls "society" near the close of his article (blind, I mean, in the sense that he does not sufficiently distinguish it as a technicality), and there defines to be the reconciliation of *that hell of the passions and this heaven of the intellect and the spirit*, is what I denominate the *artismus* of the mental evolution. I require these technicalities—*naturismus*, *scientismus* and *artismus*—for universological purposes, because the same principles and the same distribution of principles occur in all the other sciences as well as in social science; and consequently, in situations where terms derived from social distinctions would be quite inadmissible. I think, also, that these terms, understood and familiarized in this special application of them, will considerably facilitate our mutual understanding of each other in this discussion.

At the next turn of MR. JAMES' statement, his conception and mode of expression are so peculiar that I venture to attempt to make my understanding of them understood by the reader. Although he has described the prior, and, as I think I may say, the *objective* state of the affectional or sentimental part of the mind, and its stage of evolution, as a state of bondage, and denied to it any freedom, he now speaks of it as a state of freedom to *act*, or, as I think we may say, of projective freedom; and he contrasts with this a newer state of the affections which is interior, or I think we may say *subjective*, to which he attributes another kind of what he denominates freedom—"freedom to suffer or to be acted upon"—a freedom to receive mental impressions and revolve them subjectively, which we might perhaps call receptive freedom. "My life is not," he says, "any longer outwardly, but altogether inwardly constituted or energized, and disclaims any outward responsibility," etc. This distinction is certainly well taken to complete the metaphysical view of the unismus of mind by presenting its objective and subjective sides; but neither has it anything to do with the civic relations of individuals as covered by the doctrine of free love. MR. JAMES then arrives at and proceeds to define what he supposes to be the point of disagreement. This subject I have already considered, and have shown that he is wholly mistaken, and that no such disagreement exists. I will, in a few words, however state wherein there are, or probably are, some palpable differences between us.

I have already done this in part, in saying that MR. JAMES's statement of the crude freedom of individuals is altogether too lax for us. Free love with me—and it is generally safer to state one's own views than to assume to represent any considerable number of persons—is merely an extension, or a special application rather, of JOSIAH WARREN's doctrine of the *Sovereignty of the Individual*, which, when stated in full, is always accompanied by a prohibition of encroachment. It is, therefore, merely a doctrine of the mutual adjustment of relations in freedom between parties mutually desirous of doing right, and who recognize their mutual equality as a basis. It has no application, therefore, to undeveloped parties incapable of the mutual application of principles; to the unjust or those who are not disposed to live on principle; or, in fine, to any but those who know enough and are good enough to apply and live by the principle. In respect to all the rest of mankind I am free to regulate my life according to the exigencies of the case, in the absence of this readiness on their part to adopt and act upon a principle of right, regulating freedom. If I were the Czar of Russia I should be just as free, unhindered by any theory I hold of human rights, to enact and enforce stringent laws, according to my judgment of the stage of development in that country, as if I held no sociological doctrines whatsoever. As a political ruler, with power and responsibility for social order, I should not be hampered or hampered by sociology or ethics, beyond the legitimate claims of one sphere of affairs to influence every other sphere. I might then and there enact laws, and be engaged in enforcing them, which I might be, here and now, engaged in breaking and encouraging others to break. Even here, as a legislator, I might favor and help enforce laws politically which, as a social agitator, I would treat with contempt and try to induce the people to despise. I am no *silly doctrinaire*, propounding theories of life which are wholly impracticable, but simply a social scientist, dealing in social solutions. J. STUART MILL, if he had understood MR. WARREN or me, would never have written his work on "Liberty" so loosely worded in limiting the right of the State as to have laid himself open to the raking fire of JAMES FITZJAMES STEPHEN; and so MR. JAMES, with a right study of the subject, would not state the non-accountability of crude offenders so wildly.

Allow me to explain, upon a branch of the subject which I am here led into, and which I do not remember ever to have treated upon. There are three quite distinct, almost wholly different spheres of collective human affairs to be considered, which we may call: 1. *The ordinary politico-civic sphere*, mainly practical and only slightly scientific—the *unismus* of this series; 2. *The sociologico-ethical sphere*, which is rigorously scientific, adjusting by principles and exact definitions the social relations of individuals in society, in so far as they desire to know and are ready to regulate their mutuality by exact knowledge—the sphere of Warrenism, and by derivation of free-loveism—the *duismus* of this series; 3. *The transcendental ethical sphere*, partly practical, spontaneous, natural; partly scientific; but, in the major part, sentimental or artismal; regulating the individual conduct relating to others *in foro conscientie*, or as regards the individual's approbation or disapprobation of his own such conduct; in view of his own respect for the *Most High*—which last is the *trinismus* of this series.

It is in this last, or trinismal sphere, that we find MR. JAMES usually speaking, but not always. Sometimes he is talking in the unismus. But of the duismus, the scientific and truly regulative sphere, he really knows nothing, and is sure to misunderstand anybody who speaks in it. He is not always, I say, in the third sphere. When he talks of "progressively enlarging the grounds of divorce," he is talking in the politico-civic ground. But I deem the new doctrine so in-

the first sphere—politico-civic—like an ordinary mortal, and refers to actual legislation, to take place in Legislature, Congress or Parliament; but when, a few paragraphs further on, he talks of "*the non-accountability to one's fellow-men for the exercise of one's appetites and passions, because of one's own bondage to the same*," he has suddenly, and it would seem unconsciously, vaulted up into the trinismus. He does not mean that it would do for any mundane legislature to conduct government on that principle; but only that in ethical strictness there is no holding ground for the flukes of the anchor of conscience.

When, in the middle field between these extremes, MR. JAMES attempts to state our doctrine, he wholly fails, for want of the habit of scientific exactitude. "Your doctrine, if I rightly understand it, is," he says, "two-fold, namely: First, that men are *de jure* exempt from outward liability, which is liability to other men for the indulgence of their appetites and passions; second, etc." Now this is not my doctrine, but a perfect caricature of my doctrine, in so far as I have ever propounded any doctrine on the subject. I do not hold that men are *de jure* exempt, etc., *except conditionally*, the condition being that they know how to abstain, and will abstain from encroachment upon the rights of other people—the sovereignty of the individual [only] *at his own cost*—which makes a wholly different thing of the whole doctrine.

The free lover rejoices in any relaxation of civil-marriage stringency, any facilitation by legislation of the laws of divorce such as MR. JAMES desires; but we choose to base our social agitation on the higher law of *individual rights*, leaving individuals to battle with their legal restrictions as they best may; as the abolitionists chose to do, rather than to agitate for special ameliorations of the condition of the slaves. This is in fact the only difference between MR. JAMES and us *qua* this particular question, of the method of arriving at more practical freedom.

I have said that as a mere politician or judicial functionary, I might myself be engaged, on the lower ground of expediency and practical necessity, in enacting and enforcing laws which, as a sociological writer and agitator, I should be investigating people to set aside and defy; and I will add, that, in this latter capacity, I might be engaged in vindicating for individuals or the people freedom to act in ways in which if they did act I should wholly and energetically condemn them upon the still higher ground of transcendental ethics; and I hold still further that any one who cannot understand and adjust himself to all these complexities is incompetent to be integrally a sociologist.

The rise of a higher social doctrine in the community is like the rise of a new tissue in the development of the body. It finds the ground preoccupied by the old, which it has to crowd aside to make room for itself. Hence the necessity for a conflict; and the same individual may find himself relegated at one moment to the old in a way to enforce duties upon him of that order, and the next moment to the new in a similar manner. MRS. WOODHULL, who agitates for free love, and the judge and jury who try her, and, if the evidence and the law require it, condemn her and send her to Blackwell's Island, are both right; and MRS. WOODHULL, if empaneled on a jury to try one like herself, might have, in good conscience, to join in such a verdict against another doing the same as she may have been charged with doing. When people go to war there is no use in whining over the fact that they are liable to get hurt; and a doubleness of duty in different directions is one of the commonest events of life. I simply rejoice that just in this age, and here in America, and perhaps in a few other countries, the old civilization has grown so rotten and enfeebled that the agitators for the new civilization have the advantage, and can defy and conquer with less of martyrdom than most other reforms have demanded.

Now, fortunately, the sociologico-ethical doctrine, that which scientifically defines the rights of individuals, reciprocally, in their mutual relations, sexual and otherwise, is merely a *doctrine regulating reciprocity*, and is not binding on the conscience of the other party the moment the reciprocity fails; and that moment the advocate of the doctrine is free to fall back upon the lower law and fight it out there; although, as a magnanimous policy, he may think it best not to avail himself of his privilege—as in political economy the free-trader is only bound by his principles, on grounds of justice and equity to inaugurate free trade with nations who will reciprocate, but he may, as magnanimity or far-reaching expediency, deem it best not to stop there. So the Declaration of American Independence declares certain rights to be inalienable, but it proceeds immediately to provide certain punishments, consisting of depriving individuals of the exercise of those very rights. What is meant is, that the rights are *conditionally inalienable*, the condition being that those who claim them shall come with "clean hands" to do so; not at the same instant infringing the same rights in others. The South, in the war, demanded, on the ground of right, to be let alone; but demanded it for the purpose of enslaving others; and so lost her standing in court to make that plea; while, yet, the plea remained, abstractly, perfectly good. So I, as a free lover, am not bound to accord the freedom to regulate their own conduct, relieved from my interference, to any but those who can and will, in good faith and chivalric courtesy, leave every other person, their dearest lovers included, equally free.

As regards all the rest of mankind, they have no right whatever under this doctrine, "which white men are bound to respect." I may deem it magnanimous or educationally expedient to recognize as free lovers, and to agitate in behalf of those who are only half born into the doctrine; but they have no claims on my conscience to do so. Apart from this compact of equitable amity with a handful of people who are morally and intellectually competent to appreciate a scientific gauge of equity, I am just as free, in conscience, if I deem it expedient, as the veriest old fogey, to help in the suppression of every deviation from the rigors of the law or of MRS. GRUNDY. I am not, in other words, under any conscientious inability to behave as a good citizen on the lower politico-civic ground. But I deem the new doctrine so in-

definitely better, so fast as the world can be brought to regulate its conduct by a scientific principle, instead of force, that as an agitator for the higher truth the mere legislation of the hour takes no rank in the comparison; and if I find myself entangled in the meshes of the contradiction, I must take my risks and fight it through according to the circumstances of the individual case.

We come now to the still higher sphere: to the transcendental ethical sphere, where MR. JAMES commonly thinks and writes and figures. It is here that he usually talks of marriage, and by marriage in this sense I understand him to mean: *whatsoever right conjunction of the counterparting factors of life; either as abstract principles, or in the realm of concrete personality*. Marriage in this sense is what I mean by trinism, the reconciliative harmony of opposites. The idea is Swedenborgian, is Jamesian, is universological. In it I believe most religiously; for it I work most assiduously; to it I would lead all mankind; and in the effort to that end I recognize and fellowship MR. JAMES most heartily. He may, and I think probably would, define this spiritual, ethical, metaphysical marriage in a technical and somewhat narrow *doctrinaire* sense which I should reject; and here I think is another point of our real differences; and here, to make a clean breast of it, I think he may, perhaps, have something yet to learn from me. If he accepts the above definition, and if he will leave the question: *What are the counterparting factors of life, and What is a right adjustment of them*, open to free scientific investigation, not imposing on the inquirer any *doctrinaire* interpretation of them, we can start fair; and I shall have many words, when the time comes, to utter about this matter.

But it seems to me a pity that MR. JAMES with such a meaning of marriage should never notify his readers when he passes to and fro, between it and the common vulgar idea of statute marriage; the confusion so induced sometimes seeming to make of his writings a brilliant kaleidoscope of mysticism, instead of a body of intelligible instruction. For example, take this sentence: "Thus your doctrine has both a negative or implicit force, as addressed to the making *marriage* free by progressively enlarging the grounds of divorce; and a positive or explicit force, as addressed to the making *love* free, by denying its essential subordination to marriage."

The word marriage is here used in two senses as if they were one; first, in the ordinary sense, and second, to mean the true rational adjustment of the relations of love; and it is against this last which he identifies first (at least as a factor) with "society" (meaning the highest ideal well-being and true order of society), and then with "God," the ideal personal author of this system of true order, that MR. JAMES supposes the free lovers to be in revolt (in addition to their revolt in which he concurs, against the outward restrictions of enforced marriage in the lower sense).

The only solution I can think of (at first I could think of none) of this seemingly gratuitous assumption is this: Free lovers do often speak of their relative contempt for marriage as compared with the claims of genuine affection, and MR. JAMES having the fixed idea in his mind of marriage in this higher sense, as the permanent meaning of the word, has attributed to them a meaning which he would have had, had he used similar language. But he should know that they are not piping in the high transcendental key in which he habitually sings or talks. They mean merely that love is for them the higher law over statute marriage without love. They are not then talking, or thinking, in the least, of denying that duty in a thousand forms may be a higher law still over love; that is to say, over the sensuous indulgences of mere love: duty to one's self if the health is to incur injury, duty to one's higher spiritual nature if it is to be marred, duty to one's children if their destiny is involved, duty to previous innocent companions and parties implicated in one's act, duty to society at large and its well-being, duty to God or divine law written in the soul demanding integral and distributive justice; duty, in a word, to the Most High, or that whatsoever it is, which is the *highest* in each individual soul. Some persons, to be sure, deny duty altogether on a ground of metaphysical subtlety, saying that when they know what is right, that is their attraction and its doing not from duty but from love; but this is merely another mode of stating the common idea.

The mere agitators for free love are for the most part those who have not risen to the consideration of the ulterior questions involved in the true uses of freedom, anymore than slaves struggling for freedom enquire what line of conduct they will pursue, or what considerations they will abide by in deciding their conduct, when free; and it is a pure gratuity to assume that they have decided against any moral course whatever.

Pope puts into the mouth of Eloise the following startling words: (Pope's Poetical Works, vol. i., p. 125.)

How oft, when pressed to marriage, have I said,
Curse on all laws but those which love has made!
Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies.
Let wealth, let honor, wait the wedded dame,
August her deed, and sacred be her name;
Before true passion all those views remove;
Fame, wealth, and honor! What are you to love?
The jealous God, when we profane his fires,
Those restless passions in revenge inspires,
And bids them make mistaken mortals groan,
Who seek in love for aught but love alone.
Should at my feet the world's great Master fall,
Himself, His throne, His world, I'd scorn them all;
Not Caesar's empress would I deign to prove;
No, make me *mistress* to the man I love;
If there be yet another name more free,
More fond than *mistress*, make me that to thee!
O happy state! when souls each other draw,
When love is liberty, and nature law;
All then is full, possessing and possessed,
No craving void left aching in the breast;
E'en thought meets thought, ere from the lips it part,
And each warm wish springs mutual from the heart.
This sure is bliss (if bliss on earth there be),
And once the lot of Abelard and me.

The most exalted pythoness of free love of our day has never said more or gone farther than this: and yet a few pages farther on in this poem, this same rebel against marriage in the lower sense, as by the laws of man, is found struggling desperately with her own sense of right in the higher court of conscience, or as related to ethical truth; which, with her, held the form of obedience to God. Read the following in this vein:

Ah wretch! believed the spouse of God in vain,
Confessed within the slave of love and man.
Assist me, heaven! but whence arose that prayer?
Sprung it from piety, or from despair?
E'en here, where frozen charity retires,
Love finds an altar for forbidden fires.
I ought to grieve, but cannot as I ought;
I mourn the lover, not lament the fault;
I view my crime, but kindle with the view,
Repent old pleasures, and solicit new;
Now turned to heaven, I weep my past offense.
Now think of thee, and curse my innocence.
Of all afflictions taught a lover yet,
'Tis sure the hardest science to forget!
How shall I love the sin, yet keep the sense,
And love the offender, yet detest the offense?
How the dear object from the crime remove,
Or how distinguish penitence from love?
Unequal task! a passion to resign,
For hearts so touched, so pierced, so lost as mine.
Ere such a soul regains its peaceful state,
How often must it love, how often hate?
How often hope, despair, resent, forget,
Conceal, disdain—do all things but regret!
But let heaven seize it, all at once 'tis fired;
Not touched, but wrapt; not weakened, but inspired!
O come! O teach me Nature to subdue,
Renounce my love, my life, myself—and you;
Fill my fond heart with God alone, for He
Alone can rival, can succeed to thee.

Nobody can, in fact, escape his own worship of the Most High. I prefer this to the term God, as equally orthodox and as less implicated with existing dogma. The Most High of Eloise was the Catholic conception of a personal God. The Most High of MR. JAMES is a perfect law, ultimating in a perfect ideal social adjustment which he sometimes calls "society" and sometimes calls "God;" and the element of deference to this perfect law in the settlement of our love affairs is what he calls "marriage," as the counterparting and major element in this question, as compared with mere love. No free lover has ever denied this, because hitherto they have not been called, as a body, even to consider the subject. Individually, these cases of conscience are arising among them every day; and if MR. JAMES will write so that they can understand him, I will venture to say that he can find no other public so ready to accept, gratefully, any ethical solutions he can furnish them.

What MR. JAMES supposes is, that they are a body of people whose Most High, or highest conception and object of devotion is their own appetite, and passion indulgences. When this was put in the form of an accusation, I resented it as a gross slander. Reduced to the proportions of an honest misapprehension, I hasten to do my best, by a laborious effort, to remove it; and I assure MR. JAMES that I know no such class of people as he conceives of, under the name of free lovers. They are, indeed, as I know them, among those farthest removed from this description. They consist, on the contrary, in a great measure, of idealists, of a weak passionate nature, and who, for that reason, could not bear the yoke of matrimony; of benevolent, kindly people who have witnessed the misery of others in that relation until their natures revolted; and of speculative thinkers who have solved or are trying to solve the problem of the social relations; and it is on these grounds that they are gradually, and just now pretty deeply, imbuing the whole public mind.

What MR. JAMES calls in one way *Society*, in another *the social spirit*, again *God's life in my spirit*, and finally *God*, is just as important and just as paramount in my view as in his; though I may not always choose to adopt any of these modes of expression, and may, at times, rather speak of my own higher and lower nature, instead. I do not, however, object, if he does not insist, and seek to impose a special form of expression of a thought otherwise essentially the same. The fact that this higher life is *mine*, does not deny the fact that it is *yours* also, and I only insist on freedom of conception and expression; and the distinction between *our nature* and *ourselves* has a mystical seeming which I might choose to avoid. With a right adjustment of the technicalities of expression, I presume, however, that there is no difference here between MR. JAMES and myself.

What he says of suffering is wholly good or monstrously bad, according to the farther exposition it might have; and it would take me too far away from my present purpose to follow him. I simply reserve, as the lawyers say, my bill of exceptions. I will, however, confess that I am not conscious of sweating so hard, spiritually, over the effort to be good as MR. JAMES deems it requisite; and either that I never get to be so good as his ideal good man is, or else that it comes more natural to me. Perhaps I was sanctified somewhat earlier, and have forgotten my growing pains.

Yes, I do hold that our appetites and passions are a *direct* divine boon to us, etc., which MR. JAMES denies with all his heart; and yet I hold all this in that larger sense that has all MR. JAMES's distinctions within it—as Col. Benton said of a certain bill in Congress, that it had "a stump speech in the belly of it." I affirm every one of his affirmations, in spirit, if not in terms, and only negate his negations.

I think it only fair, as between ourselves, that my comments should immediately follow MR. JAMES' text. I should regret that this course renders it necessary to break MR. JAMES' letter in the middle on account of the length of the two things, except for the fact that here the nature of the discussion changes, offering a favorable point of division, so that the subject will be continued next week. MR. JAMES proceeds, after the preparation here made, to characterize free love, philosophically, as free Hell, and the consideration of this postulate will next demand our attention.

WOMAN'S SPHERE.

What is it? In Asia, Africa and portions of Europe mostly a slave; and in some countries secreted and kept out of sight like some organs of the body, for private and secret use only. In other countries debased to the same servitude as beasts for the use of the noble (?) and holy (?) man. In Christian countries she occupies all grades of life, from the degraded servitude of beasts to the idol of the ball-room and parlor; but she is mostly used to gratify the passions of man, and for that purpose is coaxed into some kind of agreement or promise to submit to his use for an hour, a night, a month, or a lifetime, and in each case her feelings are disregarded by man, while too often his own unnatural and stimulated passions are made to work out her if not his own destruction, and often both. If she has sold herself for a lifetime, she is often put into harness and worked like a beast of burden during most of the days of the week, and almost nightly compelled to submit to the grossest abuse of her person and her finest and purest feelings in what is called the duty of a good wife. Whoever raises a voice in her defense against this cruel system of impure depravities is at once attacked by the crowd of sensualists who instituted and support it, and who feed their depraved natures on it, and who do not want it destroyed, for many of them know if woman was equally free, equally independent and equally protected by law, religion and public opinion as man is, they could no longer find objects upon which to indulge their vicious practices. The supply of married slaves would cease, and the houses of prostitution would have no victims. Woman protected and able to support herself would protect her virtue, for it would no longer be an article of merchandise—forced into market as it now is for her subsistence—and her maternal nature would be called into use only for the object which nature designed it.

The conservative element in all forms of society resists innovation and change, and of course it will be so in our social system and destructive marriage laws—destructive of human happiness and woman's liberty. It is now well settled that our present marriage laws, and the degradation to which woman is subjected by them, is the principal cause of the prostitution, physical disease and premature death so general in Christian countries. But when we propose to lift woman out of her degraded condition, the Church is first and most alarmed, and is soon seconded by a host of popular and fashionable followers in her wake, and the rear is soon brought up by those Spiritualists and *quasi* reformers who are socially and sensually attached to the rotten carcass of the corrupt system, and who have only opened one eye to religious truth, while the other is blindly closed to social truth as effectually as that of the sectarian bigot.

We can see no chance for spiritual truth, with its religious beauty, to be introduced and enjoyed on earth, till society is changed into the forms and conditions of the spirit world, where the marriage tie of slavery and subjection is broken as each person enters, and never again is woman in bondage to man; where both are free; where love is free and lust dies for want of food and objects, and harmony and happiness is attained without our, or any other, marriage laws. Let the Church and the sensualist join to keep the kingdom of heaven from the earth as long as they can by fighting and abusing social freedom.

WARREN CHASE.

THE COUNCIL.

You may talk of the deeds of crusaders,
And write of their prayers and their songs,
Of the champion rum-shop invaders,
To whom such high honor belongs;

But I'll sing of a loftier subject,
And sing about two octaves higher;
Congregational Council's the object
To which I tune up an old lyre.

Plymouth Church was a tiltin' too muchly;
The brethren were greatly alarmed;
They feared Congregational polity
By Plymouth would be quite disarmed.

And besides this most scandalous action
Which Plymouth had taken one night,
They so feared that the Woodhull's bold faction
Would shed on the church too much light.

So this reverend Council was summoned
To settle the question so vexed,
For it seemed that some one had ventured
To cry very shortly, "Who next?"

And the mialisters gathered in pow-wow,
And argued it both *pro* and *con*,
And the horrible, terrible row now
Is settled this basis upon:

Brother Storrs, Brother Buddington, Beecher,
You're all of you quite in the right,
But remember a church and it's preacher
Are not just the ones who should fight.

Live in peace and in brotherhood ever,
And, Storrs, we will try to forget,
And we'll try to consider that never
You made such a terrible threat.

You surely will never forsake us
To be Congregational no more,
But stay and endeavor to make us
As friendly as we were before.

For behold, 'tis so pleasant and godly
For brethren together to dwell,
And if outsiders interfere, rudely
We'll tell them "skedaddle to —."

—N. Y. Sun.

The following extracts are from the *New Northwest*, Portland, Oregon:

At the late city election all, or nearly all, the Gentile ladies, or women (I like this word better), voted, and their votes swelled the numbers in no mean proportion.

One gentleman, to deter me from going, said to me: "You will not go there?" meaning to the polls. "Why, I saw K—

F— (a notorious courtesan) there as I came along, and she voted."

I replied, "Did you see any of her gentlemen friends voting?"

"Why, yes, I believe I did," said he.

"Well," I answered, "her vote is as good as one of theirs." That was the end of that argument.—*From Sybil's Letter from Salt Lake City.*

Dr. Carpenter, a popular San Francisco minister and member of the Presbyterian Church, recently delivered a Sunday evening lecture before one of the most aristocratic audiences in the city, in which he occupied, squarely and grandly, the exact ground upon which we have stood from the beginning of our public work. He contended that a woman whose only office was that of wife and mother was just as far remiss in the performance of her whole duty as a man would be who should rest content with the delusion that to be a husband and a father was his only mission. He claimed that the "Age of Woman" had come; that the hand of an unseen Providence was guiding her destinies and urging her forward in all great reforms; that the sudden uprising upon the temperance question was but a beginning of the work that she *must* do in Church and State; that no society or government is, or can be complete, without the combined influence of the sexes in formation or administration. His audience accepted his ideas with affirmative attention, and hundreds, under the inspiration of his example, were converted to the doctrine of equal rights.

HYGIENE HOTEL, N. Y., April, 1874.

Dear Mrs. Woodhull—Is it too late for me to thank Heaven and you that your persecutors with their network of pre-arrangement and manipulated testimony, together with the one hundred thousand dollars and the Judge thrown in, did not avail to overpower you, being armed as you were with that ever to be trusted and most effectual of all weapons truth? Great praise is due to the honor of that jury which refused to be overawed by the prejudice of one in authority.

May the time be hastened when the entire business of life shall not be controlled by some fanciful or real pecuniary advantage; when the glittering but deceptive inducements which institutions offer together with the popular methods of preserving life shall fail to divert the soul from its innate pure purposes and from finding that harmony which springs from an artless life—when the beautiful law of reciprocity may be allowed to make people happy, when dollars counted by millions have failed. The entire machinery of social life thus far has been propelled by the force of unwarrantable assumption. "Fools (have been encouraged to) rush in where angels fear to tread." Thus an impudent espionage over the most sacred experiences of life is respectable (?) Virtue has no character of its own—is simply a minor child, to be carefully looked after by its numerous self-elected guardians; is a something in the nature of woman which is almost universally misunderstood, but which is presumed to stand in need of the protective influence of some abstract authority. Justice is still, with all our pretended Christian civilization, a matter of merchandize, and is continually bought and sold by those who can command the most money and influence. Vulgarity meets one at every turn; obscenity defaces half the objects the eye rests upon; profanity and educational contempt perpetually insult and outrage the reproductive instinct in the nature of man and woman, until verily the soul, in its self-conscious dignity, cries in despair and looks in vain for a time or place in which its natural and instinctive necessities may be recognized and fully honored. I am inclined to believe that George Francis Train was half right in saying that "faith in a future heaven was a curse to mankind, for it prevented his bettering his condition while here." That Bible legend about the total depravity of man together with the numerous scriptural anecdotes connected with the Garden of Eden, etc., etc., has imposed upon humanity a vast amount of suffering. The stories are innocent enough in themselves, but when they are offered and accepted as a rule of action, they become a most dangerous power for inverting and deforming the natural harmony and perfection of human character.

The story concerning the "Tree of Knowledge" will allow of various interpretation. I am of the opinion that the mass of mankind have "loafed" about in its thick shade quite long enough, therefore I insist that the tree shall be pruned, and its useless and decaying branches lopped off, that the light of the present day and the sunshine of unfettered love may bring to a higher life the sluggards who have rested so long beneath its ample shade. May we not hope that the time is not far distant when truth shall not so frequently as now be overawed when put to the test of expediency; when love shall enter the kingdom which is its own legitimate heritage—the soul of woman; when virtue shall not be perpetually misapprehended, insulted and practically overruled by the law of force, and finally, when the artless, loving and beautiful nature of man and woman shall stand forth erect and clothed with a new and more glorious integrity, when life may express itself in a language that may be easily interpreted and difficult to misunderstand.

Health, happiness and longevity are the legitimate fruits of a simple, natural life; but under our present false regulations for controlling each other, the absence of all these is painfully apparent—a fact which of itself is sufficient to convict our pretended civilization of fraud somewhere. To the intelligent soul the question presses home with ever increasing force, "What is the matter with existence here?" There is an abundance of supplies for all our normal necessities, yet we somehow fail in the law of application or assimilation. The present hour is eminently fruitful in questions like these, and, I fully believe, entirely competent to answer them. Social customs, with nothing but age to command them, are one after another passing through the crucible of moral analysis. The civil (or, as is too often the case, uncivil) bond called marriage is awaiting an ignominious burial; and just here I venture a little timely advice—that is, that those who worship appearances in preference to realities may bear up through the funeral service, which

will be somewhat lengthy, with as much fortitude as they are wont to exhibit when our brothers are dragged forth from time to time from a convict's cell and strangled to death in the presence of a multitude of living men and women, all powerless to aid, to the end that law may be duly vindicated and the wrath of the Pharisees of St. Custom be appeased.

O, man! O, woman! how much longer must humanity grope in the dark wilderness of "shams" and superstition? How much longer shall woman be sold into "Egypt," and who is to pay the price of her redemption? Let those who, having eyes, see, and having ears, hear, work and fight until woman shall arrive at the supreme ownership of herself, body and soul, and man be redeemed from the unrighteous tyranny of attempting to own anybody but himself; for even one such slave as this often proves more than his "moral constitution" can manage.

May the time soon arrive when Pope's lines shall have a practical significance among mankind:

"O, blessed state, where souls together draw,
Where love is liberty and nature law!"

Yours for the latest revelations of truth in preference to all lesser considerations,

MRS. MARY PECK.

ALPHONSE.

In No. 178, the attention of our readers was called to the play of "Alphonse" which bids fair to do for the social reform movement, what Uncle Tom's Cabin did for the anti-slavery revolution. We now have the pleasure of adding to our testimony on the subject of "Nym Crinkle," one of the oldest and ablest correspondents of the N. Y. *World* newspaper:

NYM CRINKLE, AT THE FIFTH AVENUE THEATRE.

The most genuinely moral play that has come out of France during this season is "Monsieur Alphonse."

There isn't much of it, but what there is will be found to be brave, sensible and pure.

It holds, so far as a comedy can hold, that a woman who has erred through ignorance or weakness and repents is entitled to forgiveness.

It's an awful doctrine for the Pharisees, and it sends a shiver through conventional nerves every time it is enunciated.

But we might as well make up our mind that it will be enunciated.

I am pleased to see that the playwright is brave enough to do what nobody else dares attempt. (?-W. & C. W.)

Dumas fils is not, perhaps, the man you would accept as a spiritual adviser, nor will he ever establish a new school of morality.

But Dumas, like most of his clever and sensitive countrymen is peculiarly susceptible to the influences of the era in which he lives and works.

In this play of "Monsieur Alphonse" he has only given voice to the protest that is in all men's hearts, but for prudential reasons never rises to men's lips.

It is a bright, interesting play, and is better acted than anything that the Fifth Avenue Theatre has presented this season, for it presents the maximum of Mr. Daly's stock talent with the minimum of players. With only a quartette of principals to contemplate, it is not difficult to observe all the excellencies.

* * * * *

When the villain, instigated by the woman he hopes to marry, endeavors to remove the child from the Captain's house, the affection of the mother opposes him. There is one arbitrator. It is the Captain. To him she appeals. The unconscious vehemence of her protest betrays her relationship. The Captain discovers that the wife he loved and trusted was already a mother when he married her. At first he is stunned. But he listens to Raymonde. She tells her wrongs, her whole story of misery and deceit, her betrayal, her helplessness, her hopelessness until she met him. He listens to her calmly, and then replies bravely, without any rhetoric. Society expects him to do one thing; his conscience demands that he should do another. He takes her in his arms and forgives her.

Whereat men and women rejoice in their seats. And the Pharisees, borrowing such straws as they can from society, tickle their throats in vain endeavor to cast the whole thing out of their esthetic stomachs.

As for me, I roll it under my tongue like a sweet morsel, and be-hanged to society!

To all this the WEEKLY very cheerfully responds, Amen!

SPIRITUALISTIC.

THE SPIRITUAL ELEMENT.

Me thaumases oti epon soi, dei umas gennethenai anthen.—*Gospel of John*,

The word *thaumases*, rendered *marvel*, in our English translation, is perhaps clearly enough unfolded in its meaning to the mind of the reader. *Marvel*, though not obsolete, is not now used by elegant writers to express the idea that was in the mind of Jesus, upon observing how His teachings were understood by His cautious guest. *Astonish* is the more appropriate word. He was astonished to hear Him whom he declared to be "a teacher sent from God," say, "Except a man be begotten from above, he cannot see the kingdom of God," as, in justice to the original, we are bound to give it in our vernacular.

The word *dei* is impersonal, and properly precedes a noun or pronoun in the accusative case before a verb in the infinitive mood, and signifies, there is need—it is necessary—it is proper—it ought—it behoveth, etc. Its presence is scarcely discernible in our common translation; its use should, however, enter into it more fully, in order to give the words spoken greater force and fuller meaning.

In the colloquy of Jesus with His night visitor are used several times the words *be born*, and *be born again*. The Greek words for *be born again*, used in the common version,

are *gennethenai anthen*: these words should be rendered, *to be begotten from above*—the former of which when spoken of men, signifies to beget, to generate; when spoken of women, it signifies to bring forth, to bear, give birth to, etc. It would seem that Nicodemus received the language used by his teacher in the *feminine* sense, and literally also; and not in a spiritual and figurative sense, as intended he should receive it. Well might the listener to such teachings, understanding them in the sense indicated by his interrogatory, be astonished, and give expression to his feelings in the language of wonder and astonishment; this would be met by words corresponding with such conditions of mind; hence the answer, *me thaumases*—be not astonished.

Both these interlocutors, no doubt, spoke to each other in Hebrew, though the report of their conversation comes to us clothed in the Greek. Whatever may have been the words used, it is clear that they were not understood by the visitor of Jesus. *Anthen*, meaning *from above*, instead of *again*, never could carry the idea of a birth, whatsoever might be its relation to *gennethenai*; besides, chronologically, begetting is before birth.

Jesus meant to teach, and he did teach, that there must be in man, in order to the existence of a divine harmony in him, not a new birth or another birth in any sense—not a *re*-construction, *re*-generation or *re*-creation of him in physical life; but that into the very essence of him—into the elemental life of him, just as he is found in nature really and substantially, without destruction of anything to him belonging as a natural entity, perfect, as such, in all the physical bestowments of the Creator, there must come in addition to all else, an influx of the spiritual, the divine, setting in motion and bringing into action already existing powers; but which aforetime had remained barren and unproductive, and which of themselves, without the juxtaposition of a quickening element, would forever remain unfruitful. The spiritual and divine elements which are *from above*, must find their way into man to perfect him and fit him for the harmonies that will be enjoyed in his pathway of an eternal advancement in his incarnate life here on earth, and his ex-carnate life in the spirit spheres beyond. A union of the divine with the natural ever inaugurates the kingdom of heaven in man.

In the conversation with Nicodemus, while explaining entrance into the kingdom of God, as not a passing away from or out of the flesh, but the coming into spiritual states or conditions of blessedness while in this life of flesh, this life of animal condition, Jesus likened the process of entry into those states of feeling, or kingdom of heaven, unto the transit of an inhabitant of the spirit realms into the borrowed body of a medium—which entrance is accomplished invisibly, silently and mysteriously as the distillation of the dew that descends on the steeps of Hermon.

In like manner with the invisible and mysterious agencies and operations of spiritual beings, who visit us and sometimes speak of the things of another life, to understand and solve which are so difficult problems—are the beginnings, transitions and completions of that state or condition of man in the earth-life which bring him into harmonious relations with this world, with the life to come and with the Deity Himself. These operations of spirits and of the Divine Universal Spirit alike lie hidden from the vision of the outer eye—we observe only the phenomena. He who is begotten from above, or has received the divine effluence, manifests it, but is unable to explain it any more than he can the cases of spirit visitation and manifestation referred to in the text before us.—*Dr. Horace Dresser*.

THE SPIRIT OF THE POPULAR RELIGION.

The *Galaxy* for April has an article in its Department of Literature which, as it shows the spirit of the popular religion, should be brought to the knowledge of all Spiritualists and Liberalists. This article is a review of "Primitive Culture," by Edward B. Taylor, recently republished in this country, a work which I should judge to be a valuable contribution to a knowledge of the development of the race, if perchance all the deductions of the author are not to be accepted. The reviewer notes only one department of Mr. Taylor's investigations—Spiritualism—whose phases and manifestations are acknowledged to have been known for ages among all nations, the evidence of which is found in "European folk-lore," as well as among most of the nations of Southern and Eastern Asia. As a summation of the matter the *Galaxy* closes its review with this paragraph:

"In those other nations where spiritualistic manifestations are believed in, the people are at a very low stage of civilization; and Mr. Taylor apparently regards the revival of spiritualism as an indication of a tendency to revert to a lower stage of civilization, and the past of spiritualism is so closely connected with the past of witchcraft that there seems some reason to believe that if we go on at our present rate of progress we may begin to think soon of burning witches once more; and perhaps, indeed, the cremation of a few mediums would do no harm."

Thus saith this Christian organ, the *Galaxy* (probably with an eye to subscribers), while though doing it with a "perhaps," encourages the burning of mediums. The diabolism of that suggestion indicates a "culture" not of the nineteenth century, but those other centuries when the church had full sway, and used the stake, the gallows and the thumb-screw for the glory of God and the extirpation of heretics. The brutal remark that the "cremation of a few mediums would do no harm," smacks of Calvin and Torquemada, the one an exponent of Protestantism the other of Catholicism. It has the ring of the Puritanism which hung witches at Salem and Quakers on Boston Common.

Forewarned, forearmed. If, indeed, the church once more desires to revive the old tactics of force, let us be prepared for the issue, be banded, ready for the fray. That innocent-looking matter of "God in the Constitution," is only an entering wedge; the gallows and cremations will follow in due course. The spirit of that paragraph is not alone the inspiration of the single mind that penned it, but is the outcome of orthodoxy as it is voicing itself in the Young Men's Christian Associations of the land, bodies which bear the same relations to the Protestant Church that the Jesuits do to the

Catholic. In these bodies are to be found the inquisitors of the present day. This *Galaxy* fulmination is only their reflex; and in view of the fact have not the Spiritualists and Liberalists of all types a negative duty in the premises? They should show their appreciation of a writer who is so blatantly bigoted as to suggest the burning of heretics in this public manner. Such leprosous sons of the church should receive no countenance or support from those they would sacrifice. If an *auto de fe* be lighted, its victims will not alone be "mediums." Other of the heterodox will be sacrificed to the Moloch of Christianity. Let us, therefore, leave such writers to the support of the sects, and not sharpen a sword to behead ourselves.

There are some other thoughts suggested by the idea that Spiritualism is the concomitant of "a very low stage of civilization," but I have not time, nor do I desire to encroach too much on the crowded columns of the *WEEKLY*. This much I will say, however, that the Christian religion by no means has been an important factor in the development of civilization. Civilization has been developed in spite of religion. Indeed, those great movements and agencies which have made progress possible have been independent of the Church—nay more, in spite of it. The eclipse of the human intellect known as the Dark Ages was a consequent of the policy of the Church, and that eclipse passed off through influences outside of the same. Again, analyze the creeds of Christendom; they are the miserable patchwork of the dogmas of Paganism. They are the revamped garments of a dead past, akin to the "old clo" stock of a Chatham street Jew. This is a theme which perchance I may find time to discuss at greater length ere long, and demonstrate most fully the utter hollowness of this thing called Christianity.

PROVIDENCE, April 10, 1874. WILLIAM FOSTER, JR.

THE NORTHERN WIS. ASSOCIATION OF SPIRUALISTS convened at Berlin, Wis., April 10, 1874, with R. G. Eccles, of Knansas City, as principal speaker.

Mr. Eccles does not believe in losing anything, consequently his deep biblical knowledge must be turned to account, and if he cannot harmonize spiritual philosophy with the bible, he will make the bible agree with Spiritualism, he said all the various bibles were given by inspiration; and exactly adapted to the condition and wants of those to which they were given; that a cruel man or nation must have a cruel God; a kind merciful one would not be adapted to their wants or desire. That it made no difference what was believed but that all should be sincere.

That love or hate made heaven or hell; that God himself could not hate one or all without being in hell; that there was no happiness outside of love.

He thought the drunkard was the hand of God to teach us common sense, and that the drunkard who lived three score years learned wisdom that would last him to untold ages of the golden future.

He spoke of modern Spiritualists, and thought they were becoming too bigoted and uncharitable; also on the treatment of criminals. Mr. Eccles is a fatalist and believes "whatever is is right."

The conference during the convention was a continued discussion on the different bible ideas advanced by the speaker. The best order was preserved by Vice-President Potter, and the best of feeling and harmony was evinced by all.

The convention was both profitable and a decided success, setting many to thinking of the past who had thrown it far behind them.

MRS. S. H. LEE.

EAU CLAIRE, Wis., April 13, 1874.

Editors Weekly—I have thought for some time that I would write you a letter giving a bird's-eye view of the working of the liberal sentiment in this place. It has been about a year since the liberal society here took its place among the liberal societies of this country, upon its present radical platform, and you may be sure we have struggled through much opposition and many unfavorable influences. But our speaker, S. J. Dickson, has never for a moment faltered. He has lived a life of self-denial and sacrifice for principle, such as is not often met with in a public speaker. He boldly and fearlessly advocated and defended Mrs. Woodhull when to do so was to lose friends, support and reputation; and he has stood firmly at his post, encouraging all those who have assembled from week to week to listen to his teaching.

We can most heartily recommend him to societies wishing to avail themselves of the services of a bold, fearless and uncompromising exponent of all the vital questions and principles which are agitating the minds of the masses to-day.

We certainly think that liberalism is on the gain in this community. We now have a liberal league, and we hope to greatly swell its numbers ere the final struggle for supremacy by the Church power, which is to render memorable the year 1876.

Congratulating you most cordially upon your honorable discharge from the custody of the law, I remain, yours for truth and right,

MRS. T. D. GIDDINGS.

"The femaelstrom" is what a Dayton newspaper calls the present woman's movement in favor of temperance.

A WESTERN reporter was angry because a young woman would not waltz with him, and in his report of the ball called her "a graceful little toad."

A MAN named Button died recently in Southern Berkshire, Mass., and when the sexton started out with pick and shovel, somebody asked him what he was going to do. "Going to make a Buttonhole," was the not very grave reply.

AN Illinois paper proudly boasts of the rights now given to woman in that State. It says: "We have extended to married women every right but that of suffrage. They can keep their own earnings, and transact business with their husbands as with strangers."

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, MAY 9, 1874.

THE LAW OF LIBEL.

Under the above caption, the *Spirit of the Times* has a lengthy editorial based upon the verdict in our own case, in which there are several important legal points advanced that seem to us ought to be reviewed. It is true the article was written under the inspiration of a criminal prosecution for libel, which may have, in some measure, biased the mind of its writer, George Wilkes; especially so, when it is remembered that the chief point raised by him has a peculiar application to John F. Chamberlin, the prosecutor in this instance. Therefore, it may be that this point to which we refer was not made so prominent in this article so much because the writer believes it to be good law for a free country, in which each citizen, whether of good or bad repute, is equally entitled to the law's protection, as to exert its journalistic influence against the complainant in the case—an influence which no one appreciates more, or knows better how to use, than the accomplished editor of the *Spirit of the Times*. The following, from the article itself, will best express what we mean:

"The treatment of the verdict in the Woodhull and Claflin case by the press, has shown that there is but one journalistic opinion on the above proposition; and in that point of view, we would call attention to a much stronger case, now pending, and which is (what the case of Woodhull and Claflin is not) purely a press question. We allude to the complaint of Chamberlin against the editor of this paper for having libelled his character in our columns.

"Our contemporaries will recollect that this man Chamberlin, as the manager of a race-track, publicly insulted the reporter of the *Spirit of the Times* during a race meeting, and tore his badge from his breast, for not having reported the previous day's racing according to his liking. We gave him an opportunity to apologize for the outrage, and render amends by some public proceeding as conspicuous as the insult; but, made arrogant through the presumed support of certain political influences, Chamberlin declined to do so, with a flood of vile language which greatly aggravated the offence. There was, consequently, but one course left to us. In the insolence of his *patronage*, he had questioned our mode of doing business as a journalist, and we consequently came to the conclusion to put a stop to his unlawful pursuit of the profession of a —. With this laudable object, we exhibited the character of the man in all its aspects. This is the man who, measuring himself against the press, on a press question, has succeeded in having us required to answer, through a long series of examinations, why we have damaged his character, on the impudent presumption that the law will impose on us its criminal penalties for having ruffled him."

We have no desire to consume time or space in showing what could easily be shown: that the case "now pending" is in no sense of such a character as to merit the consideration of journalists above our own. We leave that for our readers to discuss and decide. Nor do we care particularly as to the truth or falsity of this particular point; but we do care for the principle involved, let the claim of the "*Spirit*" be ever so absurd.

We have, however, the right to discuss the principle at issue, as well as a duty to perform, since it is upon this principle that the reformed law of libel rests. The Constitution of this State makes the publication of libelous matter *per se* non-criminal, when the facts alleged are proven to be true and to have been published with good motives and for

justifiable ends; and the jury, instead of the judge, the judges of the law as well as of the facts. Now, in the case in question, as set forth in *Wilkes' Spirit*, it will be necessary that the jury be convinced not only that the facts alleged are true, but that they were published with good motives. It is not sufficient that the end to be gained is justifiable. The motives that induced the publication must be shown to be good. We thus specially call attention to these two points for the purpose afterward of showing the folly and inconsistency of the law itself, and not merely to discuss what were the real motives in this instance. It is nevertheless necessary to refer to them as foreshadowed in the article, because it is upon this special part of the case that the folly of the law is made apparent. Had not George Wilkes been smarting under the insult offered him at the race-track, when he published the matter complained of by Mr. Chamberlain as libelous, which from the article itself it is evident he was, there probably would have been but little question in regard to "motive" for a jury, should it ever come to a jury to inquire into. Undoubtedly if the allegation had wanted this inspiration, and had been made calmly and coolly and professedly to promote the public good, rather than under any apparent self-interest or motive however small, there are probably no good citizens who would not have said that the good motive required by the Constitution was *prima facie* in the article itself. It is a good motive to give publicity to whatever any and all individuals may do that is not consistent with the public welfare, and whether the publisher be of the WEEKLY or the *Spirit of the Times*, it ought not in this country, where equality before the law is one of the fundamental precepts of our institutions, to be possible to select any twelve persons who would not find such motive to be good and the end to be gained justifiable.

In this case, however, it seems to us that there is at least a probable cause for inquiry, and therefore that the Justice is justified in holding that the case is one for a jury to consider. This perhaps might not be the case if what the "*Spirit*" lays down as law were really law. We might perhaps wish in this case that it were law, but upon the ground of principle we could never consent to the propositions contained in the following part of the article:

"Now, we hold it to have been utterly illogical for a magistrate exercising criminal jurisdiction to have entertained this man's complaint of injury done his character, with the view of eliciting the penal attributes of the criminal law toward its reparation. A man cannot lawfully complain of an injury to that which he has not; and we think, with due respect, that the magistrate should have said to Chamberlin, when he came to invoke the terrors of the *criminal* procedure, in the form of libel against an editor—Sir, if what we understand about your way of life be true, you have no standing here, on the score of character, to ask for the vengeful attributes of the law against a citizen who follows an indisputably honorable calling. Let me say to you, however, that though you have no wrongs to avenge on the score of *character*, which you have voluntarily relinquished, you may have received injuries to your property, or some other legitimate possession, by what the defendant has caused to be published against you—if that which he has published against you be untrue—and for those injuries you have ample means of redress through the civil courts. Here, however, though you might be entitled to our protection in a variety of ways, you can claim nothing on the score of *character*. Besides, the judgment of the higher courts, supported by the sentiment of the community through the repeated verdict of juries, shows us that it would be time wasted in giving you a hearing. This, we think, would have been the logical answer of a magistrate to the application for vengeance against an editor, on the score of an assumed libel. Justice Otterbourg has it to say, on the other hand, however, that he had no evidence before him that Chamberlin was a professional criminal; and, as we cannot controvert the apparent sufficiency of this answer, we have only to add, at this point, that we intend to make proof, in order that the magistrate may have the entire philosophy of the case presented, before he is called upon for a decision.

If these propositions have been maintained by "the judgment of the higher courts," or by "repeated verdicts of juries," we hold they were so maintained against every principle of justice, let the law, of which we profess to know but little, be what it may. To us there can be no more monstrous proposition than for a court to hold, because a person brought before it is a professional gambler, thief, pickpocket or what not, that therefore he ought not to be permitted to bring a criminal action if falsely accused of some other crime; but just this has been said, if it be true as stated by the "*Spirit*" about "higher courts" and "juries." We do not believe, if it be true, that any case can be cited where, on its face, any such defense was successful, in and of itself. There is no question about the justice of admitting testimony as regards character, with a view of impairing the credibility of a prosecuting witness in cases of libel; but to hold, because any person's reputation is generally bad, that he or she is *per se* guilty of every crime that may be charged, is not only preposterous, but revolting to the spirit of justice itself. Under such ruling of law, what chance would any well-known criminal have if charged with murder, and the circumstances were strong against him, though not self-evident? It would say, "Why, of course this fellow having all his life been guilty of criminal action, it is to be presumed that he committed this murder."

Instead of such practice being the law, and being just, we hold that an entirely opposite practice ought to obtain, since being thus unfortunate, such individuals have more need of protection from legal wrong. We do not care of what any person may have been proven guilty, or whatever his or her reputation may be in a community, if any paper lay a charge that is false in fact against such an individual, its proprietors ought to be made legally responsible for it. Any other proposition than this is utterly at war with freedom, equality and justice, and deserves, if it has ever obtained in practice, to be frowned down by the entire press, and denounced by all good citizens as destructive of republican institutions.

The proposition that any Justice may disregard the application for redress of any citizen, let his reputation be what it may, ought not to be considered for a moment. The institution of such a practice, even in cases of libel, would indicate a speedy return to the days of the Inquisition and of "Star Chamber" proceedings of centuries ago. It is a citizen's duty to defend his character; and if he have but little reputation, that little should be the more zealously guarded from outrage; and if he be injured in the little which he has, it is the province of the law and of courts to redress the wrong. It would be a small wrong to take a dollar from an Astor, but a very serious one to do the same from the poor, daily laborer who relies upon it to feed his starving children. So it is with reputations. Those who have immense reputations can lose a great deal without harm, while they who have but little can ill afford to have that taken from them, and by no means to have it falsely filched away.

Therefore, if Mr. Wilkes succeed in showing Justice Otterbourg that the complainant "is a professional criminal," that fact merely, standing alone, could not justify his discharge, because the Justice has no right, under the law, to pass upon the questions of "motives and ends" given by it to a jury, let the proof of the truth of the allegations be ever so clear. Probable cause is the only thing that the Justice can decide. Hence we must hold that the following argumentation of *Wilkes' Spirit* is super-legal as well as extra-judicial, and that there were no facts present in our case that could possibly be construed to justify any such theory or statement:

"We quite agree with the *Commercial* in everything which is said above. The rights of the press were unduly assailed on insufficient premises, and were duly vindicated. The vindication did not proceed from any sympathy with the special *personae* of the defendants, but from the clear legal consciousness of an intelligent jury, that there must be a substantial basis of character at the bottom of all complaints for libel; otherwise, no injury can be assumed. This principle has been established through an unvarying series of acquittals, by the juries of this country, in cases like that of Woodhull and Claflin, but most conspicuously settled in our own case, before Recorder Hoffman a few years ago, where the jury brought in a verdict of acquittal under the doctrine of the court—that in a case of libel, the complainant must have some substantial character, of which the jury can take cognizance, before it can entertain the first idea of his being injured; and that if his course of life had been in continual violation of the law, good motives on the part of the journalist who endeavored to drive such a person out of the community were to be presumed. The only defense which we interposed in the above case was, that the party who had succeeded in getting the indictment against us was a common gambler by profession, and was, consequently, without any rights left to him in a question of character. The jury, which in our case also was happily an intelligent one, accepted this doctrine as rational and proper, and promptly rendered a verdict of acquittal in our favor. A universal approbation of this verdict was expressed at the time by the press of the whole country; while its most marked result has been, that no criminal conviction of a journalist for libel has taken place in this city since that judgment was rendered. The most important result, however, was that the press felt it had obtained a new lease of liberty and privilege, and went on with fresh courage in its honest purpose of dealing with the criminal classes, without the dread of being summoned from its seat by any vagabond who might screw his mouth to the formation of an oath. They felt the assurance, at least, in view of these precedents, that any complainant who invoked criminal penalties against a journalist for libel on the score of his *character*, would at least be asked what character he possessed, before so grave a proceeding as a criminal writ against a reputable citizen and journalist should issue."

The whole aspect of the case, so far as our defense was concerned, and so far as the jury took cognizance of the law and the facts, was as to the truth of the charges and the motives for their publication and the ends for which they were published. The question of the character of the prosecutor outside of the allegations, except as to his general credibility, was never raised. Indeed, our counsel from the first protested against the application of any other theory to the case, and maintained it successfully. And why Mr. Wilkes should have "lugged" into his article any such reference is perfectly inexplicable to us, and we protest against it as an unwarrantable assumption, utterly at variance not only with all the facts elicited during the progress of the trial, but with those acquired subsequently from the jurors themselves, as published in some of the local press.

So far as Mr. Wilkes attempts to defend the freedom of the press and the right to hold the private acts of individuals up to public scorn, as examples for the welfare of the people, he should be heartily commended; but when he attempts to do this through any false theory of law or perversion of facts, he weakens instead of strengthens the position of the honest and honorable journalist who seeks to promote the public well-being. This law, as it stands, if not broad enough for his protection in all proper cases, should be amended, and journals should work together to obtain such amendments, rather than attempt to promulgate illegal issues, of which the vicious and evil-disposed may take advantage. Criminal indictments for libel are based upon specific alleged illegal acts, and have nothing whatever to do with the character or reputation of the complainant outside of such allegations. The questions to be decided are, whether the allegations are true, and if so found, if the motives for their publication were good, and the end in view justifiable. When this is done, the powers of the jury over the law and the facts is ended. Whatever other alleged illegal or immoral acts may be introduced into the case by the defense can only militate against the credibility of whatever testimony the complainant may give—adding not one whit to the evidence of the truth or falsity of the specific allegations. This is not only the law, but it is common sense, and public and personal justice as well.

We are, however, very much obliged for the following acquiescence, in the general press opinion upon the justice of the verdict in our case:

"Several of the city press, conspicuous among which was the *Commercial Advertiser*, in commenting upon the recent prosecution for libel against Woodhull and Claflin and others, availed themselves of the opportunity afforded by the acquittal of the defendants to applaud the verdict of the jury, and to congratulate the editorial fraternity that a dozen intelligent men were got together who could appreciate the importance of the independence of the press above the mere issue of passion between the contending parties in the case. The opinion has been very generally re-echoed through the country, and an *esprit du corps* elicited, which shows that though the editors of the United States usually prefer to play the part of wolves against any assailed member of their fraternity (in the interest of almost any description of assailant), there is still a certain sense of common interest, if not of sympathy, among them after all. The *Commercial* says that in the Woodhull and Claflin case "a very important principle of law was established through the earnest and conscientious efforts of a more than ordinarily clear-headed jury." It declares it to have been the manifest intention of the prosecution "to ride rough-shod over the rights of the press," and adds that "these evidences of an intention to persecute rather than to obtain justice for an injured reputation, influenced the jury to find as they did." "The press," thereupon concludes the *Commercial*, "have reason to be grateful to this jury for sustaining, without fear or favor, the inalienable rights of newspapers in the exercise of their prerogative to note and comment upon occurrences of interest to the public, or whose suppression shall be injurious to public morals. Such a precedent as this can hardly be overestimated in its value, as establishing exactly the more important features of the law of libel."

This is the more agreeable to us from the fact that the verdict was gained not only in the face of evident intent of the court to convict us, but without the support of this same press which now exults over the advantage which accrues to the general press from the result.

It is also a deserved tribute to the twelve honest and conscientious men who stood between us and a persecution, embittered by every known practice and by every possibility. In the face of all this, the jury rendered a verdict just as if nothing extraordinary had been resorted to, to secure a conviction. This action will strengthen other and future juries to do justice, let the prosecutors and the courts be ever so inimical thereto.

Passing by whatever has been involved or evolved by these cases of libel, let us come nearer to the real object of this article. As we have said the constitution of the State provides that good motives and justifiable ends in addition to the truth of the allegations, shall constitute a complete defense in every action for libel. But what are "good motives," and what "justifiable ends"? Are there any legal standards regarding these things? Evidently not. Then who is to determine what they are? The jury, says the law, but is it to be presumed that all juries would find according to the same rule? No! Indeed the very reverse of this is to be presumed. It is not a difficult thing to conceive of a dozen different juries in a single case each one of which might entertain an idea of good motives and justifiable ends, entirely different from all the others. Then where is the legal status of "motives and ends"? It is impossible from the very nature of these things to be considered that there should be any such thing as a legal standard of "motives" or "ends." There are no enactments regarding them, which is evidence sufficient that they cannot be established by law, and this is an evident condemnation of the law and indicates that it ought to be modified to the limits of a possible legal status. "Motives" and "ends" are questions of morals and not of law, and might well enough enter into a cause in a religious controversy, but our law ignores all questions which are the result of moral or religious tenets, and consequently the present law of libel is an inconsistent and improper enactment.

There are but two things that can properly enter into a law upon this subject. It must be the old practice when the greater the truth the greater the libel obtained; or, else the truth itself and alone must be a justification regardless of motives or ends.

It is between these two opposite extremes that legislators must choose. The journalist must have the right to write and publish the truth about any individual; or else he must not be permitted to publish any thing whatever having a detrimental personal application. When this issue is raised, it will not be difficult to predict which will succeed. Civilization is not retrogressive, and to deprive the press, in this advanced age, of the right to criticise the private acts of individuals would be to encourage a return to the infamies that obtained socially under the old *regime*.

A SPIRITUAL MANIFESTATION.

Under the heading of "A Touching Incident" the N. Y. *Telegram* relates the following. As Spiritualists, we have little doubt but that the young man was blessed by the presence of the spirit of his deceased parent, and therefore we have taken the liberty of altering the heading:

A recent letter from the chaplain of the Auburn prison relates the following affecting incident:—There died in this prison, during the past week, a young man of good parts, member of a highly respectable family in another land, and who became involved in the meshes of the law through moral irresolution rather than innate depravity. His thoughts, which had wandered much during his latter days, on the last one of all, centred upon his home, and he imagined that the most eager wish of his heart in this extremity had been realized, and that his loving mother soothed his dying bed. A few moments before his soul took flight he raised himself slightly and extended his attenuated arm, drew down close to his lips the shadow conjured from his own fond affections, and while a look of ineffable content glorified his pallid features, his last breath was surrendered (as he thought) to the parent who bore him.

Is there any harm in believing as we do in regard to this case? When will people understand the truth of the statement, "as the tree falls so it shall lie?" How long a time would it take, on earth, to make a loving mother forget her child? How foolish to deem that death immediately anni-

hilates such holy feelings. What more natural than that the mother spirit should return to cheer her son dying in a prison? As regards the verity of the matter, we would credit the testimony of the dying man, who certainly had the best reason to know respecting its truthfulness.

The learned world would do well to remember that occurrences, similar to the above and stranger, are almost as numerous outside as inside the ranks of those who term themselves Spiritualists. Some of these manifestations occurred before the time of the Rochester rappings. But a few weeks ago the *Day's Doings* published a truthful account of a murder committed in England, in which "a spiritual manifestation" was the means by which the murderer was exposed and convicted. The case was as follows: A poor girl was seduced from her home by a rich young farmer by the name of Cawdor, and, after a time, murdered. The assassin corresponded with her parents even after her decease, which he falsely asserted in his letters had taken place in France. Three times the spirit of the daughter appeared to her mother and told her that she had been murdered and buried in a place in a neighboring county (which the parents had never seen), called the Red Barn. The old father, after much solicitation, went there, and, as described by the spirit, found the buried body of his child. On the trial of Cawdor, when the mother's testimony was taken she told of her visions. The Judge said, "Madam, your statement of what the spirit said is not evidence; if the ghost will appear here we will take her testimony." Notwithstanding this, the evidence of the spirit to the mother was the sole cause of exposing the guilt of Cawdor, and he was condemned and executed for the crime of murder. Verily those who laugh at such things, and those who "pooh! pooh!" that which they cannot comprehend and are unwilling to attempt to unravel by scientific research, would do well to apply to themselves the remark made by Hamlet to his friends:

"There are more things in heaven and earth, Horatio,
Than are dreamed of in your philosophy."

LIVE LIKE LOVERS.

This is the heading of an article the WEEKLY proposes to discuss, which is taken from *Baldwin's Monthly*. It is good advice, but will rarely be followed so long as our present marriage system lasts. Why should a man live like a lover after he has captured a woman, and that woman is bound to him by law for the term of her life? If he be a tyrant she cannot help herself. If he be a debauchee she must submit to the infliction. If he be a drunkard she must bear his abuse. If he be impotent it will degrade her to mention the fact. No; she has no resource under our present system but to submit in silence. True, it is the same if the position be reversed. A woman may be a scold, a shrew, a tyrant or a drunkard; and the man, if he be a fool, will have to bear it, but not else. To him the world is wide and travel easy. She also usually has, what the elder Samuel Weller calls, "the reduced counsels," *alias* the cash. In our day, all doors open to that, more's the pity. Therefore, although we perceive its uselessness and folly, nevertheless recognizing it as advice, and good advice too, we present our readers with the following extract from the above-named periodical:

"Married people should treat each other like lovers all their lives, then they would be happy. Bickering and quarreling would soon break off love affairs, consequently lovers only indulge in such to a limited extent. But some people—men and women both—when they have once got married think they can do just as they please and it will make no difference. They make a great mistake; it will make all the difference in the world. Women should grow more devoted and men more fond after marriage, if they have the slightest idea of being happy wives and husbands. It is losing sight of this fundamental truth which leads to hundreds of divorces. Yet many a man will scold his wife who would never think of breathing a harsh word to his sweetheart; and many a wife will be glum and morose, on her husband's return, who had only words of cheer for him when he was her suitor. How can such people expect to be happy?"

The question is well put. For most of these after-claps, which our contemporary declares occasion hundreds of divorces, what is called marriage, or the legalization of love, is generally to blame. Under the system advocated by the WEEKLY both men and women would better understand their positions. A young man, now, who secures a partner understands she's a fixture. Like Petruchio, he feels

"She is my goods, my chattels; she is my house,
My household stuff, my field, my barn,
My horse, my ox, my ass, my anything."

And this being so, a man is usually infinitely more cautious and careful in his attentions to his mistress than he is in his treatment of his wife. Were the world in a sound, healthy, sexual state, and rightful power over the affections (which is now rudely usurped by human law) in the hands of woman, unquestionably the case would be altered. Monogamists have good reason to desire the success of the social movement advocated by the WEEKLY, as well as those who are naturally otherwise. The establishment of the absolute personal freedom demanded for woman in our columns will not alter the status of any parties who do not desire change. As to those miseries who are now only chained together by man's law, we deserve their thanks for our labors for their enfranchisement; for of all slavery, sexual slavery is the most degrading and atrocious.

A GOOD SIGN.

Time was, when Christianity was alive, and meant something more than dollars and cents. Time was, when the people thronged the churches, and the stone steps of far handsomer cathedrals than we are capable of designing or even executing now, were worn out in a decade by the feet of the worshipers. Time was, when the church protected the rights of the people and human beings were not ground into dust and crime and misery by too arduous toil. Time was, and that before steam had added a thousand fold to the productive power of man, when one-third of the year was set apart for popular feasts and amusements. Time was, when there were no poor laws in Great Britain, and the poor were not sold out to the lowest bidders in Connecticut. But those times are past, the good news is no longer told to the poor but to the rich, and the poor are, at least in our cities, elbowed out of their inheritance by the votaries of mammon. Seeing that this is so and that the vitality has departed from the religion taught by the Nazarene, we are glad to read in the New York *Telegram* the following notice, which shows that the workers are beginning to appreciate the truth of the statements we have made.

"A convention of trades union delegations, organized some time since under the auspices of the Free Thinker's Union, is projecting another demonstration in reference to the Tompkins square clubbing in January last."

The working classes are not of much account to modern Christians. The order of the day is to rob them of a dollar and give them back a penny in what is called charity. As the present lofty (not lowly) followers of the Nazarene have fixed things, the worst way of obtaining a living is—by honest productive toil, and oppression ranges in almost exact proportion to the arduous nature of the labor performed. This being so, we commend the Trades Union Delegations for turning their attention to the Free Thinker's Union, whose late brave action in exposing and condemning the murderous work of the police authorities in Tompkins Square merits their sympathy and confidence. Although it may have no soup to give them, probably by aiding them to effect their proper organization, it may assist them to obtain what is much better, *viz.*, Justice.

PRAYING AT SINNERS.

In his address dedicated "To the unco guid and the rigidly righteous," the poet Burns takes note of the besetting sin of his too godly countrymen in the following lines:

"Oh, ye! Who are so guid yourselves,
So pious and so holy,
Ye've nothing left to do but tell
Your neighbor's faults and folly."

And the same evil is a very sore affliction in our times also, as the following item which is taken from a Western paper, will well serve as a text to prove:

A great religious revival is going on in St. Louis under the management of Rev. Mr. Hammond. The following are some of the requests for prayer made at one of the recent meetings: "Pray for the postmaster of this city, that he may not use profane language in his office and in the presence of his clerks," "Pray for sawmill and railroad employees, that they may be brought to Christ," "Pray for the boys who stand around Garrison and Easton avenues," "Pray for an unconverted druggist on Olive street," "Pray for the young men in the india-rubber store."

Who is the postmaster of St. Louis so pleasantly alluded to? Or the unconverted druggist on Olive street? As to the former, if he did say anything with a "D" to it, on hearing of the "holy favor" conferred upon him by his pious sisters and brethren, we think the oath should and will be excused. As to the latter, we counsel him, that, after such an expose of vile phariseeism he ought to turn his attention to us, and become a subscriber to the WEEKLY, in order to exhibit a proper contempt for his accusers.

In the State Church of England, the public are in a measure protected from such slanderous nuisances. Episcopal ministers who refuse the communion to any male or female adult lay themselves open to an action for defamation of character, consequently they admit all. There is no dropping a member "a la Tilton" in that church. Although in our country we have ordained religious freedom in our Constitution, it does not permit us in our spiritual exercises to injure or malign our neighbors. If it does, reasonable people will be justified in demanding legal protection. The best way this could be obtained probably, would be by the passage of a law decreeing that, during revivals, etc., extra pious people shall not be permitted to leave home unmuzzled.

SEX SLAVERY.

Sex slavery is the giant crime of the age. Under the Mosaic dispensation which obtains among us, every man feels himself to be in power over every woman. A woman who places herself under the protection of a man may be tolerated, but a lone woman has hardly any rights which he feels bound to respect. If there be anything on which woman might be supposed to hold supreme power it is in the matter of dress. But the experiences of the brave Mary Walker prove that "dress" is no exception to the general rule. More than that, the most ignorant and debauched men are usually the sternest tyrants over woman. In dealing with woman they all claim power, and stand above law. Here is a case in point:

A Buffalo street-car conductor refused to permit a female in Bloomer costume to ride on his car, believing her to be a woman dressed in man's clothes. The case was carried to

court, when the conductor's counsel stated that there was an ordinance against a female wearing a man's dress, and thought that worn by the woman came very near to it. The Justice, however, held that the "Bloomer" was a female costume.—*N. Y. Telegram*.

No doubt this valiant conductor, with the natural modesty of his sex, deemed himself in power on this occasion. Even the New York *Telegram* terms the bloomer-wearer a "female." Men act in unison where the subject of sexual sovereignty is concerned. "What right has any woman to wear pants?" is the cry. "Coats, if you please; but pants—never; these are the sceptre of the masculine sex, and must not be usurped by woman." That is the underlying idea; and the more debased and brutal that men are, the more they cling to this badge of their supremacy. Of course the Judge in this case ruled differently, as might have been expected. But the car conductor was of a different order. He felt, in the case of a woman, he had the right to constitute himself an inspector of fashions. The question is, Will woman submit to the usurpation? Is it not an invasion of her most precious prerogative? Nothing is more certain than, at present, by the fiat of the mob, she must not introduce pants into her fashion books, except in Vineland, where the folks are civilized.

THE CHURCH MILITANT.

Under the heading of "A Credal Curiosity," the WEEKLY, in its issue of March 21, called public attention to a letter of instructions as to the proper method of receiving the sacrament, which was published for the benefit of the communicants of a church at Newark, N. J. Perceiving in the *Sun*, of the 23d of April, an addition to the "Celestial Manual," we give it also the benefit of an insertion in our columns. In a short time we may expect things will be done in our churches in true military fashion, and that our sisters and brethren will partake of the Lord's Supper to the tune of "port bread," "carry wine," or water, as the case may be; and afterward, promptly to word of command, like good Christians, "kneel at ease" and dismiss.

The system of drill as to posture, is, it appears, no longer confined to the attitude of the ritualistic clergy in England. Recently a paper was circulated directing the communicants how they are to receive the sacrament. They are, according to these instructions, "to kneel on the step, not below it; the body should be perfectly upright and straight from the knee to the shoulder, without any crouching or prostrating, the head not bent down. The blessed sacrament should be received in the palm of the right hand resting on the left, the fingers being extended to make the palm flat, and the hands held out well away from the body as high as the chest or face. The chalice should be taken hold of with both hands and guided to the lips. It is exceedingly difficult to communicate persons unless they follow these directions."

Paul tells the Christians to put on the whole armor of God; and heaven knows that, as nations, the people calling themselves the followers of the lamb have done so. Not content with "looting and harrying" all the heathen world, they have constantly on hand what Sir Lucius O' Trigger would call "some very pretty quarrels" among themselves. Added to this, the simplicity taught and exhibited by the great Nazarene has become so completely transmogrified in our churches, that old John Bunyan, were he on earth again and in New York, would recognize no difference between what is called "the House of the Lord" and his "Vanity Fair." We have no objection to roses, music and flowers, but, as Spiritualists, we cannot go grab-bags, raffling, post-offices and lotteries; and recommend our Christian friends to give up such illegalities, and institute dancing instead. With that, and a good, strict, drill system, we see no reason why our modern Christianity should not stand till the end of this century.

A TEMPERANCE TRIBUTE.

But little over two years ago the good ship Social and Sexual Reform was launched at Steinway Hall by the proprietor of the WEEKLY. She was stanchly built of the good sound timber of "woman's personal rights." Now it has become the theme of the day, and presses far and near are constantly discussing the subject. Last week it was shown that in "Alphonse" it had presented itself in the drama, and was treated of by a poet in *Harper's Weekly*. This week we are indebted to a temperance paper for a picture of the wrongs woman has often to submit to under marriage.

"DON'T, CHARLEY!"

"Don't, Charley!" came to my ears in a sweet, musical tone, while I was seated in a railway car last summer. I should not have heard the soft, touching voice, had it not been very near me. I looked to see who it was that had spoken, and saw a sweet, beautiful woman upon the seat in front of me. A half-sad look rested upon the young face that was all aglow with love and tenderness. A young man was seated by her side whose face wore a restless, dissipated look, and in a moment I comprehended it all. His face was flushed slightly, and I knew why it was thus. He was talking very fast to some one in advance of him, and once I heard a low oath. "Don't, Charley!" she said again, in the same sweet voice. But Charley did not seem to hear her words, but went on in a half-wild way to the man.

Several more oaths came from his lips, but the woman remained silent, yet looking so pleadingly at the erring one that I thought if he had been half human he would have heeded the mild, loving reproof that was so visible in her tear-dimmed eyes.

A friend by my side whispered in my ear, "They have been married just one year."

"He is a brute," I only said in reply.

At that moment I saw the young husband wink slyly to the man, and then they both arose and went into the bag-

gage car. I understood the movement when I saw a bottle protruding from the husband's coat pocket.

"Don't, Charley; don't go," the young wife had pleaded before he got beyond her reach, but he tore himself from her light grasp and rushed along. Her eyes filled with tears, and a low moan came from her pale lips, and then she bowed her head and wept silently.

He came back in a few minutes, his face flushed still more, and his voice was a key or two louder than before. He brushed rudely past the wife, evidently to get near the car window.

"Let me alone, Mag," he said, as she laid her white hand upon his arm. "Women are always in the way," he said, again turning to the man in front of him.

His wife turned away, and I did not hear her sweet, re-proving voice again.

How I pitied that young, loving wife, and how often I wonder if her sensitive heart must suffer and bleed for many long years. I think not; for her tender, loving soul, and frail, slender body will not bear such unkindness.

Strange how soon liquor will transform human beings into unfeeling monsters, and chill the ardent, loving nature of a tender husband and trusting wife.—*American Temperance Union*.

If we thought this sketch depicted a solitary case, it would not be noticed by us. But it does not. We fear it is, as our coins say, "one of many." The writer, under our present system, can only see two courses before the victim of the law of marriage. They are, a life of suffering or an early death! The WEEKLY is blamed by the unthinking or superstitious part of the public for suggesting another, and for demanding such reforms as are needed for carrying it out to a successful conclusion.

A YOUTHFUL EDITOR.

We have placed upon our exchange list the *Omaha Excelsior*, a monthly juvenile paper, edited, set up, printed and published by a boy only thirteen years of age—Master Clemie Chase, the only son of Mayor Chase, of Omaha. He owns his little office—type, press and all.

Master Clemie is regarded as the brightest boy of his age in Nebraska; and, if his *Excelsior* is any criterion, we predict for him a bright and brilliant future in the journalistic profession, upon which he has set his heart. The father may well be proud of the son. The *Excelsior* is only twenty-five cents per year, and may be obtained by addressing Clemie Chase, Omaha.

TO OUR FRIENDS AND SUBSCRIBERS.

Having now passed safely through the ordeal of a trial in which our personal liberties were at issue, may we not ask all who are in any manner whatever interested either in us personally or in the doctrines advocated in the WEEKLY to come forward to its support. All the hard-earned money of our recent lecture tours of one hundred or more nights has been exhausted in securing a successful defense. Therefore we ask, with a certainty of ready response, that our friends and readers will at once see the necessity of standing by us in the present exigency. To renew your subscriptions and send in new subscribers should be your pleasure not less than it is your duty, since it is your battle which we have fought and won.

The WEEKLY respectfully returns thanks to the New York *Sunday Democrat* for its republication of the poem entitled, "Spring Days." It was written by Bishop A. Beals, one of our most talented contributors, and we are glad to see that his efforts have been appreciated by our contemporaries.

MISCELLANEOUS.

THE VINELAND MYSTERY.

VINELAND, April 1, 1874.

An apparent discrepancy has long existed respecting the number of Spiritualists here in Vineland and the influence evidently exerted by them.

The *Vineland Rural*, the advertising organ for the settlement of the place, which is sent abroad but seldom seen by residents here, has for several years contained a statement of the comparative number of adherents to the various (professed) religious societies here, the closing item of which says, in a quiet way, "There are thirty-seven Spiritualists among us."

When the founder of the town is shown the falsity of this item, he gives as his authority for it his agent, who is devoted to our free platform but is not a Spiritualist.

When we ask why the figures are continued after refuted, it is said they cannot harm us, but may draw settlers who would not come knowing the whole truth. So the falsehood is still sent forth.

But when protests against injustice go out, signed by hundreds of radicals in Vineland, or liberal conventions that resolve for equity and freedom of conscience are held here, why should it not be a marvel to those afar off that thirty seven souls accomplish so much?

A certain writer, who resided here some years recently, seems to have carried away rankling fears that Vineland Spiritualists would be known as they are; and yearning to make them appear very few, very poor and very bad, risked sacrificing what there was of himself in declaring them to be such in an issue of the *Liberal Christian*. Hypocrites have had another method of trying to make our numbers seem small and theirs large, by counting ours. They had a watcher at the depot, and "new arrivals" were assured that if they attended our meetings they would not be welcomed in respectable society. So all the church schools, for prejudice and pride, are strongly dashed with the vain-glorious sort of Spiritualists. The Unitarian sect is nearly, if not quite, composed of these. But it sometimes occurred that the new-

comers promptly convinced the watcher that they could select their own associates. Some of these are here, with sound memory, to face facts, if denied.

The mystic drama having passed through numerous prolonged scenes, I proposed to the Liberal League that we raise the curtain permanently, and throw Truth's light on the stage, for the general benefit of the actors; whereupon a committee was named to ascertain our numbers, amount of property, etc.

The following facts and figures, the accuracy of which the committee can vouch for, will show at a glance the extent of the misrepresentations: "Report of Committee on Taxes, appointed by the Liberal League. The total tax of Vineland for 1873, including State, county, town, school, special, and all other taxes, amounted to \$21,855.50. Of some 2,000 taxpayers on whom it devolved to pay this sum, those who are known to be liberal in their religious views number three hundred (300), and pay a tax of five thousand dollars (\$5,000), or nearly a fourth of all the taxes assessed in Vineland the present year. There is no doubt but the number would be nearer 400, if known.

"Dec. 1873.

BY THE COMMITTEE."

Let it be noted that the committee was careful not to overstate, and that many of the Spiritualists are not taxpayers. Now, by conversation with church members, my conclusion is, that more than two-thirds of the whole population of the town believe in the communion of decarnated spirits with mortals. Yet, all these years, the outspoken believers have allowed these falsehoods, and almost constant social slanders, to pass without public rebuke. This forbearance has ever been exercised by Liberals toward assumption and Church arrogance, giving craft and bigotry an opportunity to charge them with tacit confessions, which is usually embraced, though the wronged may have deemed the lie too bald for any to believe. Viewing these intrigues in the light of justice to all, I am led to somewhat modify my former course of not noticing abuse, seeing that it is often abetted by that course.

So, I protest against accepting detraction and fostering deceit, and intend to make suitable occasions available in exposing them, whether practiced by priest, prince, respectable Spiritualists or other puffed pretenders.

Progress will be more than an empty name when practical goodness succeeds theoretic. And the evils that in being winked at are upheld, and in being privately chided are encouraged, may be best overcome by frank exposure. This is righteous, and cannot embody persecution.

In justice to all.

MARY E. TILLOTSON.

THE POWER OF PRAYER.

The *Raleigh News* of the 2d inst. contains a letter from a Bald Mountain correspondent, ascribing the recent earthquake to the earnest prayers of Posey B. Owensby, who, having vainly tried to get up a revival among the natives, appealed to the Almighty to manifest himself by shaking the earth under them, and who, when the mountain labored, took to his heels without waiting to point a moral.

Posey B. Owensby—may his tribe increase!—Lives, or did live, while nature was at peace, Near Old Bald Mountain's summit in the clouds, Removed afar from city din and crowds. Peaceful he plowed his sweet-potato patch, In peace prepared his setting hens to hatch; In peace toiled daily to increase his store, And, peaceful still, wrought hard to make it more. Fast by his humble vine-clad cabin stood— Or stands, unless Old Bald in hungry mood Has swallowed it—a country school-house rude, Builded of logs and daubed with plastic clay To keep the winter's wind and summer's rain away.

Here on week days the rustic youth were taught Their "A B Abs" and "two times naught is naught;" On Sundays here good Posey sermons read And called down sorrow on the sinner's head, And often preached with orthodoxy's roar Such Scripture tales as ne'er were heard before; How Ananias and his greedy bride, Touching a trade in turpentine, had lied; How on the instant "both were lightnin' struck 'Cause God was wrathful at their weeked wark;" How Noah's life was shortened by a span "Cause that he teached distillin' unto man;" How "Egion for his cruelty was gored By Ehnd, the left-handed, with a sword;" How Samson lost his hair, his eyes, his life, "By tellin' holy secrets to his wife;" And how in every age, in every clime, The Lord's gad prods the sinner every time.

Bald Mountain's sons were heedless, and alas! Her daughters let the preacher's warnings pass. One day there came a Raleigh scribe, who spoke And said, "I've hearn Old Bald's begun to smoke." Then Posey girded up his loins, and cried Unto the people on the mountain side; And to the school-house flocked they by the score To hear the warnings they'd oft heard before— And heedless still the gaping neighbors heard The thunder of the faithful preacher's word; Nor would they groan "Amen!" nor scream, nor shout; So the good shepherd's soul was vexed with doubt Whether his exhortation or his prayer Would save from torment any sinner there.

But, "Lord, send down thy lightnin', then," he prayed; "Let these here weeked hearts be sore dismayed; Let Baldy's bowls be bust, eh, Lord! And shake us up right smart!"—and at the word There was a sudden subterranean quake That made the rafters of the school-house shake; And from below there came a dreadful sound As of storm demons battling underground.

One shriek, one yell of sinners rent the air, And forth they rushed in terror and despair. Forth to the road and down the rocky dell Fled panting priest and populace pell-mell. And when they passed the dwellers on the plain, Lo! Posey Owensby led all the train!

GATH BRITTON.

LETTERS FROM THE WEST.—NO. 1.

OMAHA—A DESCRIPTION OF THIS ENTERPRISING WESTERN CITY—ITS BUSINESS AND ITS PEOPLE.

BY TENNIE C. CLAFLIN.

On Wednesday morning, April 15, after having been whirled across the broad and beautiful prairie State of Iowa during the night, over the Chicago, Burlington & Quincy Railroad—one of the smoothest, best-regulated and most completely equipped lines in the West, I awoke to find the bright sun shining upon one of the grandest views that I ever gazed upon.

As we were approaching the station, where the transfer to the Union Pacific is made, my eye took in the city of Council Bluffs—a place of about 8,000 or 10,000 inhabitants, located at the foot of the high bluffs to the north; while to the south I looked upon the broad bottoms of the Missouri River. To the west, and across the river, sat Omaha, proudly "looming up" on her many hills, like Rome of old.

It was with a feeling of pleasant anticipations that I seated myself in the transfer train, which soon carried us to the Union Pacific Railroad bridge which spans the muddy, treacherous and ever-varying Missouri River. This bridge is a mammoth structure, being one of the largest in the United States. It is built upon immense iron air-tight tubes, sunk below the surface of low water seventy feet, and rising above high-water mark sufficiently to allow steamers to pass under it.

Upon reaching the Union Pacific Depot in Omaha, I took an omnibus for the Grand Central Hotel. I might as well pour out my praise for this house here and at once. It is one of the largest in the whole West, and in an architectural point of view is a grand and imposing structure. It was built at a cost of \$300,000. The house throughout is elegantly furnished at an expense of \$75,000, and is supplied with all the modern conveniences; an air of luxurious ease and comfort here prevails. The hotel was rented to Mr. Thrall, who opened it to the public last fall, since which time it has been most liberally patronized by the travelling public, who have long felt the want of a really first-class resting-place at this the great half-way station on the trans-continental route.

The opening of this hotel gave to Omaha a new impetus and brought it into favor with the traveling public. Mr. Thrall, the landlord, is a hotel man of vast experience, having run the Bay State House, at Worcester, Mass., and the leading hotel at Mobile, Ala., for several years.

The remainder of Wednesday morning I spent in viewing the city, and I must say that I was well repaid: Omaha is most delightfully situated, and might well be called the "Terraced City." First come the bottoms, near the river, on which are located the railroad freight houses, the Union Pacific shops and the Omaha Smelting and Refining Works. Higher up is the business portion of the city; next come the residences on the side and top of Capitol Hill; to the South, also, the residences cover the hills, while far away to the North, the city is finely built up with elegant and costly dwellings. Omaha is spread over a great deal of territory and its streets are very wide; although having a street railway and gas, it has not a rod of street pavement, nor sewerage nor waterworks. The subject of waterworks has been greatly agitated of late, and their construction will probably be authorized at the next election as the people are convinced that they are needed more than any other improvement. Next in importance is street pavement, as the streets in wet weather are fearfully muddy; but Nebraska mud, fortunately, no matter how deep it may be, dries up in a few hours. In Omaha it is either the extremes of mud or dust all the time.

The two leading streets are Farnham and Douglas, and the cross streets from Ninth to Fifteenth. As yet, Omaha has not many fine public buildings. The most worthy of mention are Caldwell Block, in which is the Academy of Music, on Douglas street, and Central Block, on Farnham street. The new United States Post Office and Court House is the most magnificent structure in the city, being similar in architecture to all the buildings put up under the supervision of Government Architect Mullet. It will be ready for occupancy this fall. Creighton Block, named after its owner, Edward Creighton, one of the richest men in the West, and whose name is known everywhere in financial circles, is located just south of the new post office, and is an imposing brick structure.

Omaha is well-supplied with commodious brick school-houses, the pride of the city being the High School building, on Capitol Hill, which cost \$250,000. There is probably not a larger or more beautiful public school building in this country. I may add here that its system of schools is most excellent and of a high grade.

The Odd Fellows are erecting a large three-story brick business building and hall, and the Masons contemplate putting up a temple, the lower floor to be devoted to stores, the second to an opera house, and the third for society purposes.

The Union Pacific Railroad Company are putting up a new depot, 300 feet long and 180 feet wide, and a general headquarters office building. These are improvements much needed, and will be appreciated by the citizens and the travelling public. The company's offices are now in a large brick building, formerly the Herndon House, at the foot of Farnham street.

The shops of the road are located on the bottoms, and furnish employment to over 600 men. A visit to these shops will well repay any one. The scene is a busy one, and everything moves with clock-like precision. These shops are a great thing for Omaha, and put in circulation a vast amount of money.

Omaha is destined to be a great railroad centre. Already there are nine railroads radiating from this point. The Chicago, Burlington and Quincy Railway, from Omaha to Chicago, is a great favorite with the Western people, owing to its splendid roadbed, its luxurious passenger coaches, sleeping cars and dining cars. This is the only road between

here and Chicago that continues to run the dining cars, which are a great accommodation to the traveling public.

Omaha is enjoying a good substantial growth. Its wholesale business has quadrupled within the last year, and it now has some very heavy wholesale dry goods, grocery, cigar and liquor and boot and shoe houses. It has recently become an extensive depot for the agricultural implement trade. The wholesale trade of Omaha reaches far into the western territories and mountains, and is constantly increasing.

The citizens of Omaha, judging from the slight opportunity thus far afforded me of meeting them, are a large-hearted, generous, polite, whole-souled and enterprising people. One meets with a most cordial reception everywhere. Cordiality I find is one of the prominent and certainly one of the most pleasing characteristics of Western people. They judge of one by his own merits more than by family connection or recommendation. The solid men of Omaha came here and paddled their own canoe, and they admire any one else who will do the same thing. Any young man can come to the West, wind up his muscle and go in and win. If he helps himself others will extend the hand of fellowship and give him a lift. Often and often, since I left New York, has the advice of Horace Greeley been recalled to my mind: "Young man, go West." This is the country for brain, muscle and pluck.

Omaha is blessed with society of all grades. Here life can be seen in all its phases. Her people are metropolitan in every respect. The high-toned society is made up largely of "old settlers" and their families, and quite a number of favored young bachelors. Then come the new comers, who, although they may be wealthy, are held at a little distance by the "old settlers," but who, nevertheless, are really the enterprising citizens of the place. The laboring class is very numerous, and they are all well to do, there being but very few really poor and needy people.

The fine-looking young gentlemen and beautiful young ladies and girls of Omaha universally attract attention from the stranger, who cannot help noticing and admiring their confident walk, their fair complexion, their healthy appearance and their happy expression, full of ambition. Never in my life have I seen a city of the size of Omaha where there are so many really beautiful young ladies. Again I exclaim, with Horace Greeley, "Young men, go West." I do believe it is the exhilarating atmosphere of Nebraska that is the cause of all this. They do say here that it is the healthiest climate in the world, and I confess I believe it, for almost immediately on my arrival I seemed to breathe a purer, a freer, a more invigorating atmosphere than ever before entered my lungs.

I find that emigration is rapidly pouring into Nebraska; that homesteads are being taken wherever they yet remain unpreempted; that farming lands, the best in the world, are being largely and rapidly purchased from the Union Pacific and B. & M. Railroads. Nebraska is certainly destined to be one of the leading States in the Union. She will win her way to prominence from the wealth that is being realized from her agricultural resources, and from stock raising, the broad, rolling plains affording excellent grazing.

But I must close these rambling notes, hurriedly gathered during a three hours' tour about the city during this morning. I would like to write you more of Omaha and her people, and do justice to this rising and enterprising Western city, which is destined to take a high place among the leading cities of the United States.

CHRISTIANITY.

WEIGHED IN THE BALANCES AND FOUND WANTING.

The late fiasco on the shortcomings of Plymouth Church is but the millionth chapter the historian has had to record of the right that Christianity has claimed to lord it over the consciences and actions of men, and each successive trial but develops the power of individuality to contend more and more successfully against the tyranny of the church and its creeds. Because Mr. Beecher is enabled to see in part the dogmatism of creedal Christianity, and his inner light of inspiration impels him to break the chains and declare his freedom from blind creedal faith in forms and ceremonies, his more conservative brothers, feeling that their creeds are in danger, proceed forthwith to call him before the inquisition for daring to act as his best reason suggests. For the last fifteen hundred years history has to record this eternal struggle between the assumption of the church and the reason of men; between the infidel (not to God but) to Christianity and those who follow its blind behests.

The untold persecutions, sufferings and martyrdom of all inspirational men, of prophets and seers, by Christianity, and by heathenism prior to its introduction, suggests the serious inquiry whether Christianity is really what the infinite Jehovah God projected for the highest good of humanity, or the conception and incubation of the brain of an ignorant, knavish priesthood, who seized upon the prophecy and revelation that came of inspiration, altering and perverting them to the level of their ignorance. Truly, if God was the utterer of the Christian religion, he made a great mistake therein or in the intellect of man.

Now, reasoning from the oft-repeated assertion that God is love, how can we reconcile this eternal struggle between the devotees of Christianity and the so-called infidel world, from which source more blood has been shed and more beings have been tortured out of life than from any other one cause through all past ages. I believe it is conceded by all that Christianity had its origin in the Catholic order. Now, what were the Catholics before they took or adopted the name "Catholic?" The Bible calls them Gentiles. And what was their religious belief but idol worship; in other words, heathenism? The Bible and history says they were first called Christians at Antioch, at about two hundred and sixty-four years after the crucifixion, and the various inscriptions of the Bible, more especially of the New Testament, were inscribed subsequent to that date, and the writings of both the Old and New Testament were the produc-

tion of the priesthood of this Catholic order. They drew from the history and traditions of four hundred years prior to that date. All history prior to the introduction of Christianity informs us that "the gods" were used to designate superior power, using the plural signifying of course their idol gods; so idol worship was the accepted religion, and in the early inscriptions of this record the idol was the highest conception known to the Gentile world, and whenever you have the words "God commanded, God said thus and so," it was the idol commanded, "the idol said thus and so." In translating from Hebrew to Greek by Constantine, the word was changed from idol to god. And King James, being a heretic to idols, holding the destiny of humanity, changed the original inscription to suit his idea of things. From the above facts I am led to the conclusion that the Jews really had no part or lot in gathering the inscriptions of the Bible. Whatever of Jewish history and prophecy is in that record, are simply records of that nation that had been gathered for ages at Jerusalem, and when Judea was conquered by foreign invasion their history and archives of state fell into the hands of the Gentile priesthood, who gathered them with such other records and traditions of heathen nations of the East as they saw fit to keep, and incorporated them into the records now called the word of God. The Gentile or idol-worshiping nations hated the Jews, because they believed in a God as above idols. The Jews had from time to time, from the days of Mocah—who was a seer and the grandfather of Abraham—those who were developed as prophets and seers, who had taught them of an unseen power or God as above their idols, and for thus believing in one God only were ever considered fit subjects for persecution by all idol-worshiping nations. The Jews believed in one only true God, and hold to the same faith to-day. In the days of the Nazarene this heathen priesthood held sway in Judea and Jerusalem as in all other nations, and Caiphus was high priest at Jerusalem. He and Herod grew up boys together—one educated for a king and the other for high priest. Pontius Pilate was Herod's first born, and Caiphus was his teacher and master in all things. There, as in all Catholic countries, the priesthood was superior to the civil power. The advent of Jesus the son of Joseph, and his disciples was no more nor less than the higher order of spiritualistic development of to-day, and notwithstanding the Jews believed in a God, His power and teachings were as much a mystery and terror to them as to the Gentiles, hence both Jews and Gentiles persecuted and combined to put him out of life, though the chief actors were the priesthood of idol worship, because inspiration through his lips denounced their drunkenness, lechery and idolatry. The Bible says Jesus spake not except by parable—simply another term for entrancement—and his power of healing was the same as that possessed by mediums of to-day. Notwithstanding the records declare otherwise, Lazarus nor no other person was ever raised to life after the magnetic chord had once been severed. He was no doubt in a trance, and when Jesus placed his magnetic hand upon his head he awoke to life again. This trance lasted four days, which is nothing strange, for the writer hereof has known several who have been entranced much longer than that.

Now, if the records of the New Testament were inscribed after the adoption of Christianity at Antioch, is it not a logical conclusion that Jesus and his disciples had nothing to do with its compilation whatever, having been crucified two or three hundred years before? Is it to be supposed that if Peter denied him, Judas Iscariot betrayed him and Thomas doubted his master, that they would record their own shame to be handed down to posterity? And is it to be supposed that if the record was compiled at the time specified by the descendants of those who hated, reviled and lifted him to the cross, to gratify the malignity of the priesthood, they would write a correct history of one they so hated in earth life?

The only logical conclusion that can be drawn is that the Bible was wholly gathered and inscribed under the control and supervision of the Gentile or heathen priesthood, and that the teachings which came of inspiration through the lips of Jesus and his disciples (who were all mediums and were all destroyed the day of the crucifixion in Jerusalem), had spread among the common people, so that idol worship was losing ground, the masses were becoming heretical, and the females refusing to come to the confessional and gratify the lusts of the priests. So to fortify their waning strength, they adopted the humble child of Joseph and Mary, under the name of the CHRIST as a name for their idol, and set it up in their heathen temple at Antioch, not that they loved him or his teachings, but in order to hold the people in subjection to their rule. After adopting him as a name for their idol, then they set about collecting the sayings, doings and traditions that floated down with the human tide and adopting them with the heathen records, as the sayings and doings of the Nazarene. They might have been his or the sayings of other inspired men that had lived ages before his day, though we believe that the wisest sayings that have come to our age were uttered through his lips, not by Jesus alone, but by the inspiration that talked through him while under entrancement.

If the above is a correct conclusion, shall we not say that Christianity is but the substitution of another name for idol worship, and changing the form of idolatry from worshiping gods of their own hands' making to worshiping Jesus as God, and robbing the one only and true God of his glory?

The Bible history of Jesus is exceedingly meagre, yet we learn that he was feared and hated. They charged him with casting out devils by Beelzebub, the prince of the devils. How fearful the father of the one born blind was to tell how his sight was restored, referring those who sought to know to his son for answer, who answered that, "Whereas I was born blind I now see." Is it supposable that this man of Nazareth, who was obliged to keep secreted nearly all his life to escape assassination because of his teachings while under entrancement, and who was finally lifted on the cross, should have all of this story recorded in the gospels during his life by those who so hated him? No; it is not true. The entire record was compiled by men who had no love for his teachings, and the entire creedal part is the conception

for which we take courage and thank the spirit that is bringing about such a hopeful change in our land.

Finally, we cannot refrain mentioning the name of Col. Blood, who during these years has not faltered, but true to the principles of free love, has stood by the side of his companion in adversity as in prosperity, ever exposed to the raking fire of the enemy. As we looked into his noble face, it made us feel that in him we had a true representative of a developed humanity. Hence, that he, with Victoria and Tennie, may live to participate in the unalloyed fruits of their labors unmolested, is one of the deepest desires that finds place within our heart of hearts.

S. J. DICKSON.

EAU CLAIRE, Feb. 17, 1874.

OBJECTIONS STATED.

Brother Jamieson has said that he would show from the words of Jesus "as they are written," that he was a mendicant, etc.

In his article in issue of 25th, however, he introduces a colloquy with a man of straw of his own construction and styles him Christian, and then makes his Christian disprove his title to the name by putting words into his mouth that show his utter lack of faith in the sentiments that he (J) seeks to establish as Christian according to the words of Jesus "as they are written;" besides, he makes his Christian disprove his title to the name by his avowed practices. I object to all of this, because there is not a shadow of proof in it that Jesus was a mendicant, etc. Our brother's *ipse dixit* is insufficient, and if backed by the whole world it could not convert the error (?) into a truth.

I object further, because after declaring that one has no right to put words into an author's mouth, he violates his adopted rule (a correct one, by the by) in that he attempts to virtually make Jesus stultify himself through the testimony of his man of straw; and I still further object in this connection to Jamieson's not only putting objectionable words into his Christian's mouth, easy of refutation, contrary to the rule, but to his inflating (?) the words of Jesus with false meanings without proof, and not even a reasonable argument in its absence, to establish his proposition. I object to his objection to the introduction of the testimony of St. Paul in a discussion of the merits and principles of one with whom and whom he must have been infinitely better acquainted than our honorable heretic (?) can possibly be, simply and evidently because St. Paul's testimony demolishes his position. He objects to the introduction of the testimony of St. Paul, who did know whereof he affirmed with regard to Jesus, and introduces his Christian, who evidently has no faith in or knowledge of either. What a blessing, brothers, earthly treasure is to the poor who have been thrust into poverty by its past accumulators and held there now by its present possessors. What a blessing to the poor are the costly mansions, public edifices and splendid equipages of the rich! What a blessing is capital to labor (that labor which has produced all capital), in that labor has the privilege of its use, upon good security and the payment of usury to the thieves who hoard it. (I always speak of thieves, hypocrites and liars in the Jesus sense as I understand him.)

If the pabulum of our friend's lectures is like that of his writings upon the mooted question, the flippancy with which he provides it, and the facetiousness with which he seasons it, must certainly be relied upon to insure its acceptability and digestibility. Again, it is not at all difficult, if any one is so disposed, to pervert the meaning of any author, especially if expressed in the words of our vernacular, and so of action; and I am not sure that the author of the proofs that Jesus was a mendicant is not quite as vulnerable and as justly chargeable with mendicancy as the attacked one of his malevolence, for it is not easy to distinguish betwixt two, neither of whom performs manual labor, which is most obnoxious to the charge, if either the preacher or the lecturer, differing as they do mainly only in degree and as admirers of externals and lovers of wealth only as covetous or otherwise of its possession; but "as comparisons are odious," and having no special desire to bring contempt upon one at the expense of the other, I choose rather to occupy the place of my absent friend (it is always more honorable to attack the living than the dead) in adopting his principles, and vicariously suffering his opponent to smite the other cheek also.

If satisfactory evidence cannot be adduced to establish the charge from the words "as they are written" (and I cannot see that it can or probably will be) without evident perversion, because not in harmony with other of his words, and the teaching of those fully qualified by personal intercourse and revelation to understand them, there seems no alternative left except to try the spiritual side of the words in behalf of and to sustain the proposition; and if this should fail, as I have no doubt it will, he may then understand a meaning of the saying, "if any man will sue thee at the law and take away thy coat" (the words italicized being left out by Jamieson in quoting) let him have thy cloak also. If the basis of his position is untenable so will his superstructure be also.

Furthermore, I have before said, and I repeat it now, emphatically, that the man who is not or has not been in possession of more or less of both kinds of the treasures in question, is incompetent to estimate the intrinsic value of either, as compared with the other, or intelligently determine to which he would give his preference, or which accept to the exclusion of the other if forced to this alternative. Is not this reasonable?

I make no vain pretensions (possessing only what is bequeathed to me) to the possession of either, yet I have enough of that, denominated the treasures of heaven, and so strong a conviction of their inestimable value, that I know there is not upon the surface of the earth nor hid in its bowels, the earthly treasures that I would not loathe the thought of accepting as the purchase price of the former.

Mendicant, sir, with such a position! Evidently, sir, you do not know (a misfortune and not a crime) the Alpha, much less the Omega of truth, or you would know that the title

you opprobriously apply to your infinitely superior, is full of grace and glory, compared with that to which your words indicate, in your laudations, that you aspire.

Mendicant, sir! Why it was and is to the spirit of that same mendicant that I confess that I owe all that I am and have (and it is the same with yourself, whether you know it or not) of any value whatever; and I glory in the further confession, that although following him so long and far behind, and only seeing him through bedimmed optics, that such view as far excels in glory, in splendor and beauty the combined sights of earth, as the light of the sun doth that of a farthing rush-light. And I would now, in my old age, rather be turned out upon the broad highway destitute of everything else, as when I came into this world, labeled mendicant, than to be the idol preacher or the renowned lecturer of the age with all of their transient honors and emoluments. And this is the naked truth, and such is the difference in the tastes of men or the elements that satisfy human desires.

STEUBEN, Ohio, April 1874.

and San Francisco, her paper will have the largest Western circulation of any weekly published in New York. She possesses a happy faculty of inducing a man to subscribe, and no amount of idle talk causes her to suffer the least embarrassment. She argues so intelligently and bewitchingly that a man has no time to consider the amount of a single subscription, even if he be averse to the doctrines advocated through the WEEKLY. Miss Tennie, by her well-studied argument, rarely fails to make her point. She is an invincible sort of creature—handsome, intelligent and witty, and could do more effective work as a crusader than a whole regiment of Garrisons. She neither sings nor prays; says she is opposed to intemperance, but advocates reform through the loving influence of mother and sister.—*Omaha Bee*.

Dear Weekly—I am impelled to extend through you my soul-felt thanks to Prof. E. Whipple, that he has volunteered to give his experience to the cause of social reform. Verily revolutionary times often do require for stern use our most reserved forces. He can never know the good that may be accomplished by this sacrifice; the facts of real life are what is needed; they reveal the actual workings of this "peculiar institution," and speak more effectually than volumes upon social science. Prof. Whipple has drawn in real truthful colors the legal marriage without love, or love only one-sided, then placed beside it, in striking contrast, the mutual love-marriage; which picture looks the best?

Which was the real marriage? Casual visitors might not have been able to detect much difference in the two homes, but he can tell you there was a difference as wide as between heaven and hell.

How many lives think you are fairly represented in his first portraiture? How many souls have found out that they craved love altogether different from that, the one whom "the law gave them" could bestow; and like him have sought to crucify those cravings not for a few years only, but for a whole lifetime. When will our courts grant divorce for this best of all reasons, viz., want of adaptation, or lack of soul harmony?

The following passage of his narrative is worthy to be stereotyped in letters of gold, and kept ever before the people. Who knows how many it would prevent from becoming "matrimonial wrecks." He says, "I have experienced this deeper love and found this higher life, because I was loyal to my own soul, because I construed the demands of my soul as the commands of God. Had I obeyed the behests of society, had I continued to keep up the semblance of a relation which my interior nature never sanctioned, had I never gone forward to seek my own, then my own higher destiny would have been defeated, and at least two individuals would have lived a supremely miserable life, and society itself would have gained nothing by this sickly conformity to its conventional rules." We need not say God bless him, for we see that his cup is already full and running over. Really it is enough to do one's soul good just to read of so complete a realization of our own ideal of true marriage. We congratulate his wife. Now, I propose that those women who have read this personal experience and sympathize with the above sentiments should send their names to WOODHULL AND CLAFLIN'S WEEKLY, and through the paper our names should be tendered to Prof. E. Whipple as a testimonial of our grateful appreciation of the service he has rendered the cause of freedom.

I read the WEEKLY with constantly increasing interest. In the practical adoption of the principles there enunciated, I see plainly foreshadowed the redemption of our race.

"A better day is dawning nigh."
Ever for freedom, MRS. H. A. RICHARDSON.
COBDEN, ILL.

TENNIE C. CLAFLIN IN OMAHA, NEB.

That celebrated woman, Tennie C. Claflin, arrived in this city this morning from the East, and is now stopping at the Grand Central Hotel. A Bee reporter, hearing of her arrival, sought and obtained an introduction to her, and improved a shining hour by interviewing her.

She is a far different looking person from what we expected to meet. She is of medium height, and well built; has dark brown hair, light blue eyes and a handsome and attractive face. Her age is twenty-nine, and she is not ashamed to tell it.

She is a brilliant, rapid and entertaining conversationalist, never at a loss for the right words in the right place. She converses on every subject with a winning ease, familiarity and freedom, and does not hesitate to call things by their right names. With her a leg is a leg, and not a limb. She is possessed of elegant manners, and is extremely polite. In brief, she is a woman that at once impresses one with the fact that she is a cultured lady, full of life, energy and business talents.

She says she and her sister went into the social reform movement from principle, not only for the benefit of women, but also for men, who have wrongs as well as the softer sex. In the majority of cases, men are married, not mated. They get a woman, but not a wife. This is a wrong that keeps up prostitution.

She states the fundamental principles on which the social reform is based to be: First, that every woman should support herself or be able to do so. Second, if a woman is capable of performing the same work and duties as a man, she should have the same pay. Third, reform in woman's dress, which, as it now is, is nothing but a curse to her. Women ought to dress beautifully and comfortably. Corsets, tight lacing, bustles and all such nonsense should be abolished. Healthy, well-formed children cannot be produced while that style of dress prevails. Fourth, an opportunity for women to reform. Society should be made to help up the fallen woman. As it now is, woman, when once she falls, might as well go to hell first as last. Society never asks a man as to his purity and virtue. Boys will sow their wild oats, but girls can't do it. It's all right with the boys. Both girls and boys ought to be educated so that they wouldn't have any wild oats to sow. Sixth, no man and woman ought to live together as husband and wife without love existing between them. After they discover an absence of love they should separate. If they live together after such discovery, it is no more nor less than prostitution. The marriage vow ought not to be regarded in any other light than that of a contract, to which certain conditions may be attached by the parties contracting. Without love life is a burden. Money and a home without regard to love is all that nine-tenths of the women look for nowadays in marriage.

This concluded we withdrew, satisfied that whatever might be said about Tennie C. Claflin, she is as sharp as chain lightning, and is business in a minute.

Yesterday afternoon, Miss Tennie Claflin visited our business men, soliciting subscriptions for her paper, WOODHULL AND CLAFLIN'S WEEKLY. She met with considerable success, and if she receives equal encouragement between here

and San Francisco, her paper will have the largest Western circulation of any weekly published in New York. She possesses a happy faculty of inducing a man to subscribe, and no amount of idle talk causes her to suffer the least embarrassment. She argues so intelligently and bewitchingly that a man has no time to consider the amount of a single subscription, even if he be averse to the doctrines advocated through the WEEKLY. Miss Tennie, by her well-studied argument, rarely fails to make her point. She is an invincible sort of creature—handsome, intelligent and witty, and could do more effective work as a crusader than a whole regiment of Garrisons. She neither sings nor prays; says she is opposed to intemperance, but advocates reform through the loving influence of mother and sister.—*Omaha Bee*.

"NOTHING," said an impatient husband, "reminds me so much of Balaam and his ass as two women stopping in church and obstructing the way to indulge in their everlasting talk." "But you forget, my dear," returned the wife, meekly, "that it was the angel who stopped the way, and Balaam and his ass who complained of it."

BUSINESS EDITORIALS.

Science is progressive, and the wonder is that physicians generally have failed to treat CANCER with success. We are glad to call the attention of those afflicted by this terrible disease to Prof. J. M. Comins, M. D., 143 East 26th street, New York, who is now performing many remarkable cures of Cancer. Patients pronounced *incurable* by other physicians and told they could not live a month, have been restored to perfect health by Prof. Comins. His process is simple and painless. A topical application that has a strong affinity for the morbid structure, destroying every diseased cell and fibre, but scarcely touching the surrounding healthy tissue, is the agent used. In a few days the cancer thus destroyed drops out, leaving a simple sore which heals rapidly. It is a well-established fact that extirpation by the knife serves only to hasten their growth and the death of the patient, while Prof. Comins removes them painlessly and thoroughly, leaving no trace of the disease behind. The doctor has many specimens of Cancer at his office that were thus removed from various parts of the system, some of which are enormously large, which illustrate the facts here stated. Cancer never gets well spontaneously, but is sure to destroy life if neglected.

The doctor is eminently successful in all chronic diseases in either sex, of long or short duration, often curing those given up by other physicians as hopeless.

Prof. J. M. Comins, M. D., is a graduate of three medical colleges, Prof. of Obstetrics and Diseases of Women and Children in a medical college in New York—a position which he has filled for many years. He has filled most of the offices of honor and trust in the various medical societies, and has had a large practice for twenty-five years—a portion of the time at the head of a large Infirmary—thus he is enabled to treat all chronic diseases with satisfactory success.

THE GREAT SENSATION:

A Full and Reliable History of the Beecher-Tilton Scandal. Including Comprehensive and Interesting Biographical Sketches of Henry Ward Beecher, Theodore Tilton, Victoria C. Woodhull, Tennie C. Claflin and Colonel Blood; giving Facts and Incidents in the Lives of each never before published. By Leon Oliver. The Book is Illustrated with Portraits of all the Characters.

The prominent position occupied by the parties involved in this greatest scandal of the nineteenth century, has given to it an almost world-wide notoriety, and the partial and fragmentary reports of it which have been published have doubtless done injustice to some, if not all the parties involved in it, and have only served to whet the appetite of the reading public with a desire to have the whole story truthfully and impartially told. This the author has done, and in such a manner as not to shock or be offensive to the most fastidious reader, nor to do injustice to any of the *dramatis personae*. We wish it to be distinctly understood that this work is not compiled from unreliable sources, nor has it been hastily gotten up, but it is written by one who has for years been personally acquainted with the interested parties, who has been "behind the scenes" and knows whereof he writes, and who has had better facilities for the work undertaken than any man living, and he is also one well and popularly known to the public by his writings over a *nom de plume*. In this work he gives facts, and lets light in where hitherto there has been darkness and confusion. The whole story is not only graphically but truthfully told, and the book is one of the most interesting ever offered to the American public.

The sketch of Henry Ward Beecher has been submitted to several of the ablest journalists and authors in the West, and is unanimously declared by them to be the best and most entertaining ever written of this foremost clergyman of the age. He has been the subject for several biographical writers, but the author in this portrays him in an entirely new, novel and unacknowledged style.

In addition to the biographies mentioned, there is a very entertaining sketch of Henry C. Bowen, who was the first to circulate the story of Mr. Beecher's moral delinquencies.

There is also included in the work copious extracts from the writings and speeches of Woodhull and Claflin, giving an epitome of their views and theories upon their favorite topics—free love, social freedom, etc.,—and a description of the Social Utopia, to the establishment of which they have pledged "their lives, their fortunes and their sacred honor."

Also what Mr. Beecher has to say about the scandal, and the opinions of Theodore Tilton, Elizabeth Cady Stanton, Isabella Beecher Hooker, Susan B. Anthony and other noted characters respecting it, and the comments of many of the leading men and journals of the country upon this engrossing topic.

The biographical sketches are concise, yet comprehensive; written in a free, chatty and racy style, and are enlivened by characteristic and entertaining incidents and anecdotes never before published, and are of themselves worth more than the price of the entire work.

The book is printed from beautiful new type and upon superior paper, in one large octavo volume of about 400 pages. No expense or pains have been spared to make this book one of real merit and value, creditable alike to the author, artist and publishers. It is bound in fine English muslin, library style, with gilt back and sides.

Price \$2.50, in best English cloth. Gilt back and sides, \$3. All cash orders for this book, addressed to the WEEKLY, P. O. Box 3791, will be promptly filled.

PROF. E. WHIPPLE

Will speak during the Sundays of April in Portsmouth, N. H.; the Sundays of May in Springfield, Mass. Address 896 Main street, Cambridge, Mass.

W. F. JAMIESON

Will speak in Boston for the First Primary Council, Harmony Hall, 18½ Boylston street, the three last Sundays in April; at Lynn, Mass., the Sundays of May; at Salem, Mass., Friday evenings of May. Will receive a few more week-evening engagements for April and May. Address, care of *Banner of Light*, Boston, Mass.

DR. H. P. FAIRFIELD

Will speak in Springfield, Mass., during the month of April. He would like to make other engagements. Address, Box 972, Springfield, Mass.

WARREN CHASE

Will lecture in Chester, Ill., Sunday, May 3; in Cairo, Ill., May 10; in Centralia, Ill., May 17, and will return to Des Moines, Iowa, the 1st of June. He will receive subscriptions for the WEEKLY and for our pamphlets.

MISS NELLIE L. DAVIS, in answer to calls received from the Pacific coast will go West next autumn. Friends along the route, desiring one or more lectures, can secure her services by addressing her at North Billerica, Middlesex Co., Mass.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 413 Fourth avenue

PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266. THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. An ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

The above "Report of the Proceedings of the Tenth Annual Convention of the American Association of Spiritualists," is an accurate and impartial account of what was said and done at the above convention. The speeches are presented to the public word for word as they came to us from the hands of the able reporter employed by the convention. The orations of the members, on both sides, discussing the question of "Free Love," or rather "Personal Sovereignty," are worthy of the serious attention not only of all Spiritualists but of the community at large.

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THE NEW HAMPSHIRE STATE ASSOCIATION OF SPIRITUALISTS will hold their second quarterly convention for the year 1874, in Washington, N. H., on the 1st, 2d and 3d of May next, commencing Friday, at 1 P. M. Good speakers will be present; a full attendance is hoped for. The friends in Washington will do all they can to entertain visitors. Those who cannot be accommodated in private families will find good accommodations in a hotel.

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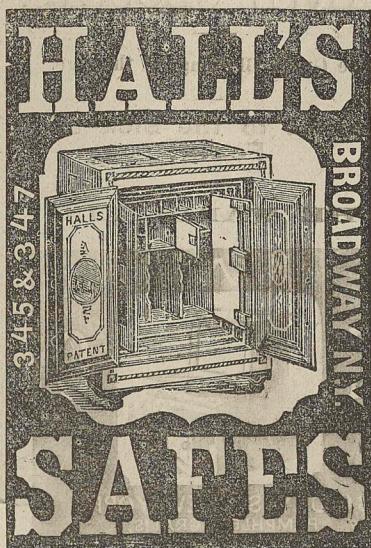
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" Susquehanna.....	3.48 P. M.	8.12 P. M.	" Susquehanna.....	2.48 A. M.
" Binghamton.....	4.40 "	9.20 "	" Binghamton.....	3.35 "
" Elmira.....	6.30 "	12.16 A. M.	" Elmira.....	5.35 "
" Hornellsville.....	8.30 "	1.50 "	" Hornellsville.....	7.40 "
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" Chatham.....	7.55 "	8.12 "	" Chatham.....	2.35 a. m.
" Detroit.....	9.40 "	10.10 "	" Detroit.....	10.00 "
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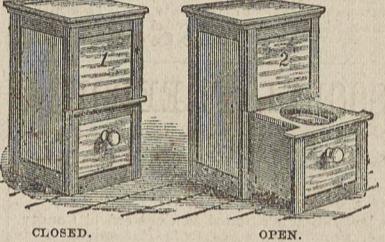


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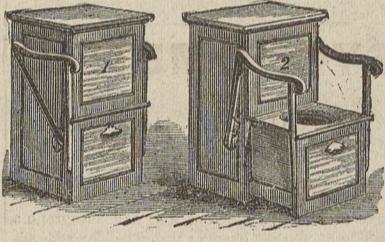
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